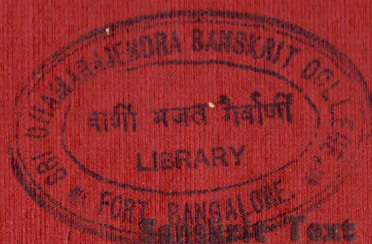
DANTA DESIKA'S
AMIDOPANISHAD
TATPARYA RATNAVALI and SARA



Sanskrit Text

WITH

English Version

BY

SRI R. RANGACHARI, M. A.
Retired Deputy Finance Secretary,
Madras and Administrative Offices, Neyveli Lignite Corporation

FOREWORD BY

K. V. SOUNDARARAJAN
Suprintending Archeologist, Govt. of India.

1974

PUBLISHED BY
VEDANTA DESIKA RESEARCH SOCIETY
20, BURKIT ROAD, MADRAS-17.

500 Copies.

1974

Library Edition Rs. 20

Copies can be had of:
Vedanta Desika Research Society
20, Burkit Road,
Madras-17.

PRINTED AT
APPASAWMY ACHAGAM,
16, Prasanna Vinayagar Koil Street,
Mylapore, Madras-4.

CONTENTS

श्रीमद्वेदान्तदेशिक—
कृता—द्रमिडोपनिषत्तात्पर्यरत्नावळि :
कृत : — द्रमिडोपनिषत्सार :

(Special Edition)

DEDICATED

To

Mahamahopadyaya
Thiruvahindrapuram
Chetlur Narasimhachariar Swami
Great Authority on Desika and Alvars

NAMMALVAR
Varadarajaperumal Temple, Pondicherry.



Courtesy of: Institut Francais D'Indologie, Pondicherry.



FOREWORD

Vedanta Desika was a rare scholar among the saintly leaders of southern Vaishnavism. His works as much reflect rhetorical and prosodic vogues of his time as the philosophic and ritual propensities. He revelled in approaching religious poetry from unusual angles. In one such rare exercise, he chose to dwell on the religious contribution of the one and only Satakopa, more endearingly known as Nammalvar (our own Saviour) called Tiruvoimozhi by the Tamil Vaishnavites. He selected Sanskrit as the vehicle of expression for this purpose, apparently with certain valid reasons which we might only guess from the ardour of the exposition and pattern of his composition. In the religious world of his times in India, if we excluded Vaishnavites, the rest, by and large, absorbed ideas and concepts better in Sanskrit than in the vernacular. That language had already established itself as the court language right across the country, and with a rich legacy. He wanted the non-Tamil knowing scholarly multitude to realise what they were indeed missing in the Tamil 'Tiruvoimozhi' of Maran Satakopan. He expected to convey to the brother savants of Tamil Saivism what a mine of Upanishadic lore, in the sweetest Tamil ever drafted by a devotee, that Tiruvoimozhi possessed, meriting the name of Dramidopanishad. He was impelled by the feeling that compact and direct treatment of this lore had not so far been made by anyone for the edification

of the religious, and perhaps he was convinced, as he declared in the very second and third verses, that there was a clear appropriateness in his having accomplished this task of collecting the gems of divine attributes from Satakopa—Upanishadic ocean (in the manner of churning of the ocean to get ambrosia), alike by divine ordinance as by the fact that Satakopa himself wanted '*Desikas*' to be the messengers between him and God - in the Bhakti - Sringara equation. And finally Tamil as a language was capable of being used by all - and hence Satakopa chose it - and what he conveyed in his *magnum opus* was fit to be rendered into Sanskrit for the simple purpose at least of yielding the primary place only to Tamil.

Starting his opening gambit, thus, in the initial verses of the 1st decad, he goes on to dissect and analyse the inevitably symbolic import of the numeralogy of the Tamil original, in becoming the aggregate of the essential structural part of the four Vedas of which it was the very cream in terms of the total verses, namely, 1102 verses, having 21, 1000,* 100, and 1 (8 parts) constituents, respectively standing for the number of Rk, Sama and Yajus and Atharva *sakhas* or branches. This is a kind of pattern that Desika perceives by his sheer intellectual precocity, though he calls Nammalvar a yogi, in the process. He proceeds, then, to state Satakopa's doctrine in the briefest manner (which even Ramanuja, Desika's

* Conventional round figure (thousand).)

illustrious predecessor-acharya himself had not done, of his own doctrine) namely, that the Lord Srinivasa is the means and end of all attainment! He explains the ten elements of this status of Sripati - namely, (1) fitness to be served, (2) fitness to be enjoyed, (3) beauty of form, (4) extremely pleasant experience, (5) end as well as cause role, (6) accessibility, (7) pain-killer, (8) hope-fulfiller, (9) unqualified friendship to all and (10) self-appointed guide for release. Desika crowns this summation of anticipatory Visishtadvaita by the statement that God's qualities are numberless, but Satakopa, without the defect of reiteration, had packed Vishnu's innumerable qualities into his mere decads and centuries of Tiruvoimozhi, and thus achieved unblemished success.

He concludes this prologue with the claim that he (Desika) had composed this garland of the noble qualities of God enumerated by Satakopa, voluntarily, in much the same manner Krishna became, of himself, the Charioteer of Arjuna, to expound the Gita whose behest was fearlessness in God's service. There is a diffusion of almost a vigorous self—expression in these sentiments of Desika which make us feel that he might have penned this composition, as a shattering reply to the scoffers around him in his community who found him such an ardent votary of Satakopa's Tamil hymnals.

He starts the main theme, in its first decad, with a royal sweep or words, affirming the universally

operative power of the Lord, by two concepts, (a) of His being the indweller of Siva and Brahma and (b) of His being the *cause* of the views alike of the devotee as of the sceptic; and that Satakopa, envisioning such a Lord in his Yogic ken, surrendered his inner being to Him, in his Tiruvoimozhi. These two sentiments, along with other such reiterations by Satakopa in his further decads, bring a parallel between him and Desika who *also* had kept a refreshing freshness of view and lack of bias towards Saivism - two features which distinguished other sectarians of his times from him, and led to his finding discerning admirers in Saiva and Advaita camp like Appayya Dikshita. In giving a summation of each decad in a single verse and adding a summary of each hundred by a verse, and writing a separate compression of his whole work by another *mini-Tiruvoimozhi* essence, called Dramidopanishad Sara, Desika amply illustrates his concentration on the detail, aad tenacious adherence to the fundamental tenets of Sri Vaishnavite credo (Nammalvar-brand): and the extrovert that he was, freely gifted it to posterity unstintedly.

A duty was cast upon me, without considering my worthiness to it, for writing a special foreword to an unusual rendering of this unusual work by Sri Rangachari - an English rendering, essentially in blank verse, of this brilliant Sanskrit poetry, itself the most pithy condensation known of the most sacred lore of the Tamils - the Tiruvoimozhi of Satakopa of Kuruhur. Conveying into Sanskrit, in an analytical *cum* synthetic patternisation typical of

his times, what Satakopa poured out in mellifluous Tamil several centuries earlier, would have been a task fit only for a prodigy and a *muni* like Desika. To render it again into a mundane language like English would have required alike sturdy courage, inspiration and an indifference to the vehicle of expression in the service of God. It is a moot question if Indian spiritual thoughts, when rendered in English, could convey truly the ineffable religious fervour of the Indian tongue or breathe that natural fragrance of its God - lore. But, in the words oj Desika himself, - '*Pasyan Yogi param that pada-kamalanata vanvasat atmachittam*' the present book is, as it were, a dedication of the surcharged mind, to the *Bhogyabhava* of the Lord that might not brook language differences.

Notwithstanding this, in the world that we live in (for the same reason that impelled Desika to garnish the Tamil Tiruvoimozhi nectar with a Sanskrit versification), it would be considered as an appropriate service to carry the message of this 'doubly - blessed' Tamil Upanishad into the world of English-speaking scholars and votaries-not to mention such unfortunate men in India-who are not a few-for whom a message to be truly intelligible should be rendered in English first, rather than in their own mother-tongue. Thus, we are bound to admire and respect the *elan* that was at the root of this vigorous English versification of Desika's *kavya*. The Tamil original is such an *extempore* recitation that it does require a guide

of the calibre of Desika to expound its natural graces in Sanskrit. And Desika's Sanskrit works are of such compactness and display such an acumen that they are apt to become favoured themes for translation into English which has such vocabularial richness. The publication, thus, is liable to receive the plaudits, as having been the *first* English version of the Tiruvoimozhi lore; and it is a futuristic thought that it might fill a need as well.

The limitations of the scope of the English versification would not admit of any unscheduled departures from the original and one is bound to state that it is indeed fair to the original, and fair to the illustrious Sanskrit rendering of it, and that the English version clings sweetly close to the traditional phraseology, and also redeems the work from being loaded with jargon and *tattvarthas*. Its directness in some places is striking, and sounds almost like an original (and was, no doubt, penned in an inspired moment) caught by the magnificent simplicty of the original epigrams (cf. sloka 88 of Century VII - Decad 8). I would take the privilege of quoting it in full here, because even in the original it was a purple patch :-

"The Lord in whom abides His consort *Sri*,
who can fathom His glory, multi - faced, and marvellous ?
He is the Dirctor of the Elements and the Sun and Moon, beside ;
Nay, He is all things that last, aeon after aeon !

In Him is contained all things, sentient and insentient ;
All things obey Him, in inexorable law ;
Pride and egoism - the root of our pain - they come from Him too ;
His nature is inscrutable ; Has He a Form or no ?
you can have it either way - as the *Vedas* declared of yore !
What does all this matter ? - He fails not to do good to His devotees, in diverse ways !
—Saith *Satakopa*."

It is interesting that Desika refers in the Dramidopanishad Sara and his Tatparya Ratnavali to the Tiruvoimozhi variously, as 'Dramidopanishad', as 'Samhita', and especially as 'Dramida-Nigama'. It only shows in what indubitably profound respect, the contemporary Vaishnava elite should have held Satakopa's works, and how the work contained the fertile seeds of spiritual fellowship - among all Hindus alike-whether Vaishnava or Saiva. There are certain aspects of the work of Desika that require some explanation, owing to their not reflecting the religious vogue of *his* times. This is indeed natural and appropriate, as he was only presenting the thoughts of Satakopa's Tiruvoimozhi, without ornamenting it in anyway, and thereby violating the histriographic value of the concepts. One should realise that there was a gap of as much as five long centuries between the times of Satakopa and Desika. Much water had flown down Tamraparni and Kaveri since then, and it

would have ill-suited Desika's genius and objectivity to have edited Satakopa's concepts and narrative. The times of Desika had seen the consolidation, in their fullness, of the ritual and canonical formulations of Vaishnavism, whereas the age of Satakopa was on the threshold of an era when Vedic ideas yet prevailed and rituals, in temples particularly, had not become compulsory, complex or formal. Thus, while rendering Satakopa's several references to the easy accessibility and mode of worship of Vishnu, as in Century I - Decad 6, he presents the idea without any reaction. In fact, he strives to emphasise the points with an easy familiarity.

अक्रीतैरर्च्यभावात् अनियत विविधाभ्यर्चनात् अल्पतुष्टे :

This is not only the most faithful rendering of the ritual situation, as it existed in Satakopa's age, but also the display of the most characteristic talent of Desika to compare and contrast his age and the earlier by the very choice of the negatives अक्रीतै : and अनियत. The latter—day temple worship or divine worship, even at a personal level, involved materials which have to be क्रीत and the rituals have to be नियत and अविविध. It thus redounds to the credit of Desika to have assessed the realistic situation without any recourse to subtlety of expression, as was the hall-mark of his age, generally. At the same time, by this equally penetrative analytical talent, he is able to highlight the other evolving facets of spiritual, philosophical

and credal manifestation of the Vaishnava faith in the age of Satakopa, as pointed out by that savant himself in the Tiruvoimozhi. We have the example of sloka 29 - summarising Century II - Decad 7, where the Kesavadi names with the inherent features of each is mentioned. The 12 and 24 and 36 names of Vishnu have been adumbrated with certain iconographic and ritual speciality by the 9th century A.D. Thus, the type of mention that Satakopa makes of Kesava, Madhava, etc., is of the *Smriti* tradition of the 12 forms of Vishnu, and not the *Agamic* tradition, as was following the Agnipurana, etc., of the 12, 24 and 36 forms. We find that this latter situation is reached by the time of Kulasekhara, another Vaishnava Alvar who, in his Mukundamala, starts a significant and summarised series of traditional Vishnu names starting from Kesava and ending with Adhokshaja, which is reflecting the Agnipurana series (*Jihve kirtaya kesavam...namadhokshajam*).

Again, when in the third decad of the 6th century, Satakopa is talking of unity in diversity of God, His being the container and the contained, his universality and his omnipresence, Desika renders justice to these straggling thoughts of Alvar in verse after verse, by a tidy single verse, as only he could, and highlights the real import of each of the verses of the decad without committing the error of literal translation. One example of this in this decad would suffice. The 7th verse talks of God being of pure, effulgent body (*Parancudarudambai)* and of body steeped in impurity *(Alukkupaditta–*

udambai). Desika's compression of these key words in this verse is by the terms दिव्यादिव्याङ्ग वत्वात्. The term *adivyanga* for *Alukkupaditta udambai* is most striking, as it is to God's immanence *both in the mundane world as much as in the celestial world* that it clearly implies, following strictly the original Tamil word suggesting the world full of *karma-mala.* In a similar sweep of expression in the 9th decad of the same century, he integrates the five-fold form of Vishnu manifestations as patternised by the Puranas namely the Para, Vyuha, Vibhava, Archa and Antaryami, by the terms, परत्वाद्यभिमत - दशाया - पञ्चधावस्थितत्वात् Satakopa's corresponding verse—the 5th of this decad—mentions Vishnu's abode in heaven, on the hill, on the sea, on the earth, and indwelling in all the above, and this certainly does not express directly the Para-Vyuha terminology. It is only Desika that could comprehend this in the verse, especially the significance of the hill as the vyuha concept of Tirupati, the sea (for the *vibhava avataras,* starting with Matsya form) particularly. The *Archa* concept had certainly not been fully expanded in *Agamic* pattern by the time of Nammalvar, but the concept of icon worship in various forms had already become very extensive. The English translation, here, be it noted, carefully maintains the strict order of the five-fold manifestation referred to here, putting *archa* penultimate, unlike the existing Tamil translation of Dramidopanishad-Tatparya Ratnavali, which sticks to the traditional order, putting *archa last.*

The work, which is now being published, will surely, may it be expected, expand the sphere of the Satakopa school of Vaishnavism-which is pristine, and unadulterated and had already been scintillating, all the more, thanks to the craftsmanship of Swami Desika bestowed on it. It has the chance of becoming in the hands of a worthy modern Hindu devotee, a handy primer of the early Vaishnavism of Tamil Nadu, which was the fountain head at which such saints as Yatiraja (Ramanuja) and Vedantacharya (Venkatanatha) drank deep, and were thus freed from the defects of being mere sectarian intellectuals, and were to become *Yugapurhushas,* who could strike a chord of spiritual and poetic integrity in any Bhakta's heart, and mingle him in the lofty company of mystics and seers, of Hinduism.

I consider it, therefore, as an act of piety to be associated with this venture-may it be blessed !

K. V. SOUNDARARAJAN

PUBLISHER'S PREFACE

Our Research Society was formed Six years ago to publish the 120 and odd works of SRI DESIKA with a critical Introduction in English, besides the original text and English version by competent scholars.

Our First publication was SUBHASHITHANIVI which was well received by accredited Scholars all over Inida. Our Next publication in this Series was HAMSA SANDESA to which a galaxy of scholars had contributed. It was a Text book for the M. A. Class of the Madras University. Both the Professors and Students have been satisfied with the Book, as it is a Delight to the Scholar—and a very helpful Book to the Students.

We published also two Booklets—DESIKA'S THANIAN and DESIKA NOOTRANTADI in TAMIL with commentary, and English version for the latter. These two books also have been well appreciated.

Encouraged by the good reception for our Books, we are now issuing DRAMIDOPANISHAD TATPARYA RATNAVALI and SARA with Sanskrit text and English Version. This book is a brilliant condensation of NAMMALVAR'S THIRUVOIMOZHI by Sri Desika for the use of the Sanskritists. The English version will make it useful

also to the English Scholars all over the world. We have appended Prof. P. N. SRINIVASACHARI'S Article on Bridal Mysticism.

We could not have published this Book but for SRI NADATHOOR DESIKACHARI helping us with the NAGARI TEXT and his own Tamil rendering of it. At our request, SRI R. RANGACHARI, who is a deep scholar in Tamil and English and all Desika literature has rendered an English version. SRI K. V. SOUNDARARAJAN has written an appreciative FOREWORD to this Book. We hope and expect that this book which is little kown even to Desika Bhaktas will reach World - wide Readers.

Our next Book will be ISAVASYA UPANISHAD as Interpreted by Desika (Sanskrit) with an English Introduction, and Translation by two great and well - known scholars — PANDITHA RAJA D. T. THATHACHARIYAR M. O. L. and Dr. K. C. VARADACHARI.

We hope to publish in rapid succession, three more books of Sri Desika - (1) 25 STOTRAS, (2) PARAMATHA BHANGA and (3) SANKALPA SURYODAYA.

December 1973 } V. SRINIVASA RAGHAVAN,
Honorary Secretary.

INTRODUCTION

(R. RANGACHARI)

I. SACRED COLLECT

Faith begins, where reason halts. It is not through debate that the Supreme is to be known. This has to be experienced. All those who have had this experience belong to a single spiritual fraternity. These are the saints, for whom there is joy in living, loving and serving. They appear in the world from time to time, and through inner strength-intuitive perception, - apprehend the truth and live in it. They would lead us from untruth to truth, from darkness to light and from death to immortality. Their voice is living scripture. Its other name is boundless compassion.

Narada may be said to be the first of saints and devotees, who, by precept and example, show that knowledge is *not* Wisdom, which begins only when one surrenders oneself in loving homage to the glorious *Fount of All Wisdom.*

The supreme exemplars of the path of Devotion to the Lord, in historical times, were the *Alvars* (Vaishnavite saints) and the *Nayanmars* (Saivaite saints), who appeared in South India. They sang in the great language of the people (*Tamil*) and spread light and joy all around. The first three *Alvars,* who appeared almost together, were, *Poigai*

Alvar, *Bhuta-Alvar* and *Perialvar*. These names only exemplify their nature-like a reservoir of limpid water (the source of life), in identity with all beings, - and "possessed" by the love of the Lord. Their original names are not known, and there is no other authentic biographical detail either. Scholars are inclined to fix the period of their mission as about the 5th Century A. D. The inward eye of faith would see them as the 'instruments' of the Lord—the Conch of Wisdom, the Mace of Power and the Sword of Bliss.

These three *Alvars* followed the tradition of Tamil literature—they declared themselves to be "great Tamilians—good poets".—and composed 100 songs *each* in the "Anta—adi—Venba" form, matchless for their simplicity, lyric beauty, unity of vision, certitude, catholicity, and freedom from rancour of any kind! The seed sown by these pioneers fell on congenial soil and germinated. In time, it has become a mighty tree. Under the shade of its arms outstretched caressingly, all weary travellers on life's way may still rest. The sap that flows through that tree and keeps it ever - green, is that of *Nammalvar* ("Our Redeemer"). The branches with the foliage and flowers are the other Alvars.

2. According to tradition, the order assigned to the Alvars, and the number of their songs (as codified by *Sri Vedanta Desika*) are as follows:-

(i) to (iii) The first 3 Alvars	300	songs (100 *each* in Antadi form)
(iv) Tirumazhisai Alvar (Bhaktisara)	96	songs (Nanmukhan Tiru-Antadi)
	120	,, (Tiruchanda Viruttam)
(v) Nammalvar (Satakopa)	100	,, (Tiruviruttam)
	7	,, (Tiruvasiriyam)
	87	,, (Periya Tiruvantadi)
	1102	,, (Tiruvoimozhi)
(vi) Madhura Kavi Alvar	11	,, (Kanni-nun-Siruttambu)
(vii) Kulasekhara Alvar	105	,, (Perumal Tiru-mozhi)
(viii) Periyalvar (Vishnuchitta)	473	,, (Periyalvar Tirumozhi)
(ix) Andal (Goda)	30	,, (Tiru-p-pavai)
	143	,, (Nachiyar Tirumozhi)
(x) Tondar-adi-p-podi Alvar (Vipra-narayana)	45	,, (Tiru-malai)
	10	,, (Tiru-p-palli-Ezhuchi)
(xi) Tiru-p-pan-Alvar	10	,, (Amalan-adi-piran)

(xii) Tirumangai Alvar	1084	songs (Periya-Tirumozhi)
	169	,, (5 collections-Tandakam Madal etc)
(xiii) Tiru-Arangattu-Amudanar (a contemporary of Sri Ramanuja, 1017-1137 AD)	108	,, (Ramanuja Nootru-Antadi in praise of Sri Ramanuja)
Grand Total	4000	

These 4000 songs in 24 collections, are together known as the *Divya-Prabandha-*(sacred collect)

3. Modern scholars, while they may not dispute the order of the Alvars given above, are inclined to hold that just as the first 4 Alvars were contemporaries (5th Century AD), the other Alvars, were more or less contemporaries, in the 8th Century AD. Of the 12 Alvars, we do not know what the castes of the first three were. In fact, tradition holds them as not born of woman. As regards the other nine, only 4 were Brahmins (Madhurakavi, Periyalvar, Andal and Tondar-adi-p-podi). Of the remaining five, 2 were 'brought up' as outcastes (Trumazhisai and Tiru-p-panan).

4. The Alvars have repeatedly declared that they recognised no distinction of birth, wealth or other circumstance, among devotees of the Lord.

It is noteworthy that the Brahmin Scholar, Madhurakavi, is honoured as an *Alvar*, only because of his Supreme devotion to his non-brahmin *Guru, Nammalvar* (born as the son of the chieftain *Kari of Kuruhai*,) and that *Tiru-p-panan*, who was considered to be outside the pale of Society, is said to have been borne on the shoulders of a Brahmin dovotee to the presence of the Lord at *Srirangam*, who extolled him as Our Panan (Bard)!

5. Sri Vaishnavas worship all the Alvars with equal reverence and consider their Tamil songs to be as valid as the Vedas, and even more of an authority (Pramana) than the Sanskrit *Prastana Traya* (The Vedas-Upanishads, Brahma Sutras, and Bhagavad Gita). They call themselves *Ubhaya Vedantins* (followers of the Vedanta, seen through the twin eyes of Sanskrit and Tamil). They hold in special esteem, those Saints that were considered to be outside the Brahmin fold. They have also raised the lady-devotee, *Andal* to the rank of a Consort of the Lord.

Sri Vedanta Desika (1268 - 1369 AD) has declared that he found clarifcation, in the Tamil songs of the Alvars, for many points of doubt or uncertainty in the Vedas. The *Tiruvoimozhi* of Nammalvar, (considered by some traditionalists as the essence of the Sama Veda) is held to be of the greatest importance to *Visishtadvaitic Philosophy*. Sri Desika has accordingly given the import of this *Tiruvoimozhi* in *Sanskrit*, the composition being

entitled, *Dramidopanishad Tatparya Ratnavali*. There is also another brief work entitled *Dramidopanishad Sara*. These two works together with an English version, form the present publication.

II. MYSTICSM

The *Alvars* are essentially mystics. An article by the late Prof. *P. N. Srinivasachari* on "Bridal Mystics" is Printed at the end of this book—*See Appendix*.

III. NAMMALVAR—SATAKOPA *

Nammalvar or Satakopa is the most illustrious of the Alvars, not only because, he sang the largest collection of hymns, but also because he was the unique exponent of the multi-attitudinal nature of the religious mystic towards the God-head. Satakopa is considered to be the head of Sri Vaishnavas-*Kulapati*. In the South Indian temples, dedicated to Sri Vishnu, devotees will usually find that the Feet of the Lord inscribed on a *Kirita* is placed on their heads. This particular head-gear, so to speak is that all devotees wear, or rather should wear even as the caste-marks are worn as typifying the Feet of the Lord. This is also called "*Satari*," a name of Satakopa. Thus all the devotees wear Satakopa of the form of the Feet of the Lard, *Sri Vishnu*, on their heads, when they visit His temple.

*** Extracted from the late Dr. K. C. Varadachari's article in Vol. V - January to June 1944 - of the Journal of Sri Venkateswara Oriental Institute. (slightly adapted)**

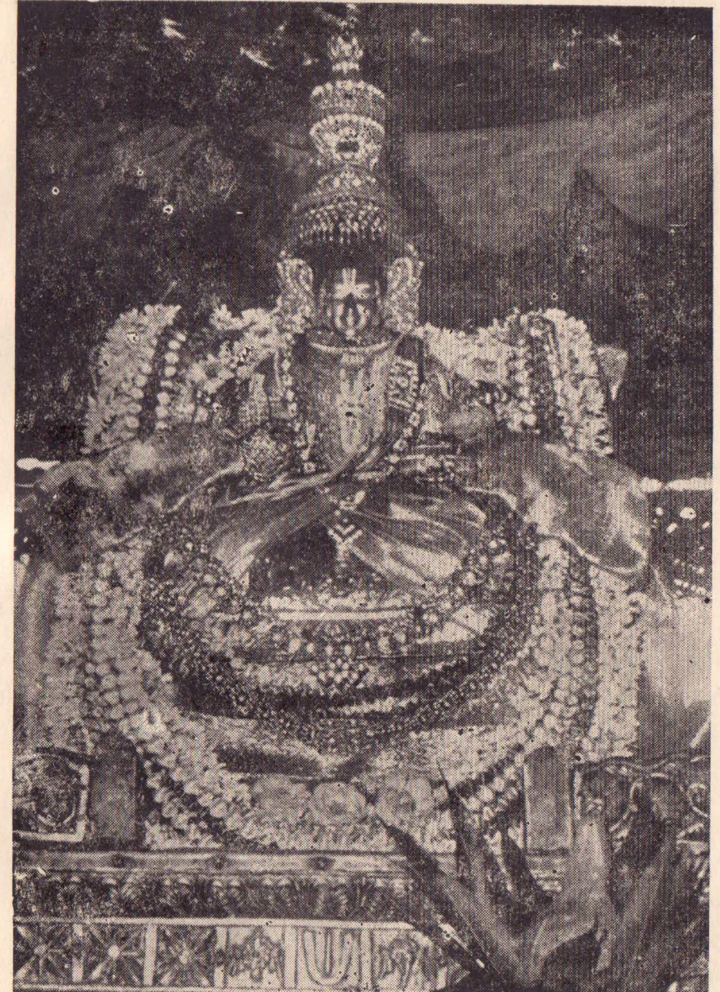
2. *Sri Venkatanatha* (Vedanta Desika) in his *Paduka Sahasra* (verses 21–30) has set out the similarity between the Sandals of the Feet of the Lord and Satakopa, who always wore the Feet of the Lord on his head devotedly. But this fact is already referred to by Satakopa himself in his "Periya Tiruvantadi" - verse 31 - "by becoming the servants of the Divine, we have become as it were, His Sacred Sandals" ("Adi-tharum-anom-) a verse that must have been the source for Venkatanatha's text of Paduka-Sahasra.

A facile similarity is usually drawn between *'Tiruvoimozhi'* and *'Paduka-Sahasram'*, by many noteworthy scholars, and it is even contended that the latter work is a composition on the teachings and philosophy of Saint Satakopa. But the citation given above gives the clue, the most real one.

3. "*Dramidopanishad Tatparya Ratnavali*" furnishes the completest exposition of the teachings of Satakopa, by Sri Venkatanatha.

Note: Sri Azhahiya Manavala Jeer has also composed in Sanskrit, a "*Dramidopanishad SAMGATI*"; this gives only the sequence of the *theme* in each Decad.

श्रीः



SRI VEDANTADESIKA—WITH VAJRANGI
TIRUVAHINDRAPURAM

DRAMIDOPANISHAD
TATPARYA RATNAVALI
of Sri Vedanta Desika

ENGLISH VERSION

By

SRI R. RANGACHARI

EXPLANATORY NOTE

In the introductory slokas of this work, *Sri Desika* explains its genesis, scope and special characteristics. There is also a brief commendatory epilogue to the work.

In the text proper, there is generally an integrated Sloka in *Sanskrit* for each *Decad* (Dasakam) [usually 10 stanzas with a closing benedictory colophon] of the "thousand" hymns [actually 1102, divided into 10 "*centuries*" (*Satakam)*] in *Tamil*-"Tiruvoimozhi" of *Nammalvar*-(*SriSatakopa*); there is also a separate Review for each "*Century*" and for the ten "*Centuries*" as a whole, besides a mention, at the end, of the other works of *Nammalvar*. Sri Desika has a significant *phrase* to denote the import of each Tamil stanza; every Sloka is thus a twining of 10 or 11 phrases. A literal translation in English of these phrases would make the Sloka confusing and harsh to read. So in the English version heregiven, a phrase or two has been amplified to a sentence, assertive, interrogatory

or exclamatory—in poetic form, to gain euphony and to avoid monotony. This is in consonance with the general manner of *Nammalvar* himself. A connecting link is also provided for the import of the successive phrases in the original, by re-arrangement in some places. Notwithstanding this apparent change of form, care has been taken to retain the *spirit* of the original. (Words or phrases, only implied in the original and not actually expressed, are given in brackets in the English version.)

Sri Desika anticipates the charge of repetition in the original (and his summary) by saying that *it is apt* to the purpose.

2. The stanzas of *Nammalvar* are not intended to be read through in a hurry. Apart from ritual recitation in centuries, each stanza has to be pondered at leisure, if we are to enjoy the nuances on a single theme. Would a person gifted with a fine palate, gulp down a cup of nectar, as it were a bitter medicine? Would he not sip it drop by drop, relishing it the more, with each drop? This applies to Sri *Desika's Slokas* too. We should enjoy each Sloka separately. Why hurry and let this pall?

॥ श्रीः ॥

द्रमिडोपनिषत्तात्पर्यरत्नावळि ॥

(श्रीमद्वेदान्तदेशिककृतं)

Dramidopanishad Tatparya Ratnavali

(A garland of gems, being the IMPORT in *SANSKRIT* of the *Tamil* Upanishad - *Tiruvoimozhi* of *NAMMALVAR — Sri Satakopa*)

By

SRI VEDANTA DESIKA

श्रीमान्वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्योमे सन्निधत्तांसदाहृदि ॥

उपोद्घातः

सारः सारस्वतानां शठरिपुफणितिः शान्तिशुद्धान्तसीमा
मायामायामिनीभिः स्वगुणविततिभिः बन्धयन्तीं धयन्ती ।
पारं पारम्परीतो भवजलधिभवन्मज्जनानां जनानां
प्रत्यक् प्रत्ययक्षयेन्नः प्रतिनियतरमासन्निधानं निधानम् ॥ १ ॥

INTRODUCTORY

The greatness of the "Tiruvoimozhi" of Nammalvar

Sloka : 1

Sarasvati's noblest utterance; the utmost bound of *Santa Rasa,* purifying the heart of its votaries - (Dost thou seek it ?)

The fearsome foe of *Maya* that ever seeks to bind the *Jivas* to evil ways, rousing up the dual propensities of *Prakriti*—(Wouldst thou know it ?)

The unerring guide to the other shore of *Samsara*
for the souls, sinking oft in the ceaseless sea
of birth and death—(Dost thou desire it ?)
All this is *Tiruvoimozhi*-Sri *Satakopa's* blessed work !
We safely tread the path of sound tradition;
(good betide us !)
We seek the *Treasure* beyond compare—the eternal
Abode of *Sri* (Sriman NARAYANA) !
May the noble work of *Satakopa* disclose this
treasure unto us !

प्रज्ञाख्ये मन्थशैले प्रथितगुणरुचिं नेत्रयन् संप्रदायम्
तत्तल्लब्धिप्रसक्तैः अनुपधि विबुधैः अर्थितो वेङ्कटेशः ।
तल्पं कल्पान्तयूनः शठजिदुपनिषद्दुग्धसिन्धुं विमथ्नन्
ग्रथ्नाति स्वादुगाथालहरिदशशतीनिर्गतं रत्नजातम् ॥ २ ॥

Sloka : 2

Desika's Composition

Ye know, how of yore, the Lord *(Venkatanatha)*
Was besought by the *Devas*, to churn the milky
Ocean and get its essence – the ambrosia –
for them to enjoy!; likewise, *Venkatesa* (the poet)
has now been desired, by the learned ones
revelling deep in the hymns of *Satakopa*, to bring
out their essence !
Mount *Manthara* was the Lord's central churning
rod then; *Venkatesa's* intellect is that rod now !
The coiled Serpent *Vasuki* was the churning rope
before ;
the shining strands of glorious tradition are now
knit into the rope !
While swelling *Deluge* overwhelms the Universe,
the Lord reposes serene in youthful Form,

the milky ocean serving as His bed!
***Satakopa's Upanishad* too is a mighty ocean,**
in which repose many gems of purest **ray serene -**
the noble attributes of the Lord !
Churning *this* ocean of sweet hymns, **like unto**
a thousand waves, *Venkatesa* picks up **the gems**
and twines them into a matchless **garland -**
(this is the *Tatparya Ratnavali*)!

पाञ्चालीगात्रशोभाहृतहृदयवधूवर्गपुंभावनीत्या
पत्यौ पद्मासहाये प्रणयिनि भजतः प्रेयसीपारतन्त्र्यम् ।
भक्तिः शृङ्गारवृत्त्या परिणमति मुनेः भावबन्धप्रथिम्ना
योगात् प्रागुत्तरावस्थितिरिह विरहो देशिकाः तत्र दूताः ॥ ३ ॥

Sloka : 3

The experience of Satakopa

Panchala's daughter, *Draupadi* **had a form of**
great allure; it is said that women-kind turned
male in their mind, to enjoy her ravishing beauty !
What then of the glamour of the Lord of *Sri*,
non-pareil ?
Satakopa **the sage was overwhelmed by it !**
He became a woman at heart, yearning for her lover !
His devotion sought the way of passion !
Thro' *Yoga*, he felt the presence **of the Lord and**
then,
he lost himself in ecstasy! But oft,
this feeling of union disappeared, and he pined
away in grief ;
Then he sought the *Acharyas* to take his message

to the Lord (like unto a love-lorn lady, beseeching birds and bees, to serve as messengers to her lover)!

भाषागीतिः प्रशस्ता भगवति वचनात् राजवच्चोपचारात्
सा चागस्त्य प्रसूतात्विति परिजगृहे भूमिकाभेदयोग्या।
यत्तत्कृत्यंश्रुतीनां मुनिगणविहितैः सेतिहासैः पुराणैः
तत्रासौ सत्त्वसीम्नः शठमथनमुनेः संहितासार्वभौमी ॥ ४ ॥

Sloka : 4

The Glory of Tamil

To sing the praise of the Lord, all tongues are meet!
No need to discriminate between the famed Sanskrit and other speech!
Is not this the way of the world too, as between the rulers and the ruled?
But *Tamil* has a special glory-all persons
may use it, without distinction of caste or creed!
Is not *Agastya,* the great Sage its progenitor?
And the *Tamil* hymns of *Satakopa* are unique!
The hosts of Sages, the Itihasas and the Puranas
have but sought to clarify the import of the Vedas!
And *Satakopa* is the Sage of utmost excellence, unalloyed;
His composition *(Tiruvoimozhi)* does in sooth
unravel the subtleties of the *Word* revealed—
In this, it is beyond compare!

आदौ शारीरकार्थक्रममिह विशदं विंशतिः वक्ति साग्रा
संक्षेपोऽसौ विभागं प्रथयति च ऋचां चारुपाठोपपन्नम्।

सम्यग्गीतानुबद्धं सकलमनुगतं सामशाखासहस्रम्
संलक्ष्यं साभिधेयैः यजुरपि शतकैः भात्यथर्वा रसैश्च ॥ ५ ॥

Sloka : 5

The essence of the Vedas

The *Tiruvoimozhi* is the essence of the *Vedas*, four!
The first twenty—one hymns do expound briefly
the twenty-one *Sakhas* of the *Rig* Veda! Do they not set out
in right order, the import of the *Vedanta* (Sariraka)?
And the "thousand" hymns together form the exposition
of the equal *Sakhas* of *Sama Veda,* of musical chant!
Look, this groups into a hundred *Decads*, each
with a special significance! - Is'nt this the hundred
Sakhas of the *Yajur Veda*?
The predominant *Rasa* (sentiment) (Santa)
comprehends the other *Rasas;* well then, this expounds
the *Atharva Veda* of the (eight) Rasas, surely!

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमंस्त मुक्तेः उपायं
मुक्तप्राप्यं द्वितीये मुनिरनुबुबुधे भोग्यताविस्तरेण।
प्राप्यत्वोपायभावौ शुभसुभगतनोः इत्यवादीत् तृतीये
अनन्यप्राप्यश्चतुर्थे समभवदितरैः अप्यनन्याद्युपायः ॥६॥

Sloka : 6

Contents of "Tiruvoimozhi"

In the *centuries ten,* of his hymns, the Sage doth expound
In turn, thus: *First* that the Lord hath attributes manifold

For *Jivas* to cherish and so, He is the means of
Liberation, sure;
Next that the goal itself is the Lord !
"Oh, what supreme bliss, this state of union doth
confer" !
Satakopa expatiates - speaking from experience !
"What glorious lovely Form the Lord hath !
Isn't this why He is at once our Means and Goal ?"
This the drift of the *third* century ;
"None but this Lord is worthy to be attained"-
The *fourth* century declares ;
The rest, simply elaborate—
"No other means we have; contemplate well
each gracious quality of the Lord !"

देवः श्रीमान् स्वासिद्धेः करणमिति वदन् एकमर्थं सहस्रे
सेव्यत्त्वादीन् दशार्थान् पृथगिह शतकैः वक्ति तत्स्थापनार्थान् ।
ऐकैकश्यात् परत्त्वादिषु दशकगुणेषु आयतन्ते तथा ते
तत्तद्गाथागुणानां अनुविदधति तत्पङ्क्तयः पङ्क्तिसङ्ख्याः ॥ ७ ॥

Sloka : 7

The attributes of the Lord

"The Lord, Consort of *Sri*, is attainment's supreme
end
for all, and He himself is the means therefor"—
This, the burden of the song, in all the thousand
hymns !
To establish this, the Sage doth dwell, in turn, in
his centuries—
On each of the ten noble qualities of the Lord—
"Worthy to be cherished" and so forth ;

Lo, these *gracious* attributes derive from the other
Supreme qualities,
Expounded in the *Decads, Centuries* and the whole
Thousand of the hymns !
Ah, what expanding numbers, parallel !

सेव्यत्वात् भोग्यभावात् शुभतनुविभवात् सर्वभोग्याधिकत्वात्
श्रेयस्तद्धेतुदानात् श्रितविवशतया स्वाश्रितानिष्टहृत्वात् ।
भक्तच्छन्दानुवृत्तेः निरुपधिकसुहृद्भावतः सत्पदव्यां
साहाय्याच्च स्वसिद्धेः स्वयमिह करणं श्रीधरः प्रत्यपादि ॥ ८ ॥

Sloka : 8

This is the order of exposition in the ten centuries –
"The Lord is worthy to be cherished and served ;
Fit to be enjoyed; with a glorious Form ;
Exceeding by far, all objects of pleasure ;
Bestows the ends of life, with causes therefor ;
Easily accessible for refuge; removes all sorrow
from his devotees ;
Fulfils their utmost desire too ;
Friend to all, of his own volition ;
Help and guide, on the upward path, withal!"
So, this noble Lord of *Sri* is the *Means - the Cause*
for *Jivas* to attain Him !
—*Satakopa* does establish this truly and well.

ब्रूते गाथासहस्रं मुरमथनगुणस्तोमगर्भं मुनीन्द्रः
प्रत्येकं चात्रगाथाः प्रथितविभुगुणाः स्पष्टमध्यक्षयामः ।
तत्रासङ्कीर्णतत्तद्दशकगुणस्थापनौचित्य युक्तान्
ऐदम्पर्याविरुद्धान् अगणितगुणितान् तद्गुणानुद्गृणीमः ॥ ९ ॥

Sloka : 9

These thousand hymns, all in praise of the
gracious qualities of *Murari*,
The great Sage *(Satakopa)* has sung so fair !
Ah, when we sing them, each noble attribute
swims into our ken !
Each *Decad* is apt for this; so, no blame, as repetitive !
Beyond enumeration are the Lord's gracious
qualities ;
Still, these are made manifest in this work, stainless !
We now attempt to set them out in brief.

इच्छासारत्यापितगुणकमलाकान्तगीतान्तसिध्यत्
शुद्धान्ताचारशुद्धैः इयमनघगुणग्रन्थिबन्धानुबद्धा ।
तत्ताद्दक्ताम्रपर्णीतटगतशठजित् दृष्टसर्वीयशाखा
गाथातात्पर्यरत्नावलिरखिलभयोत्तारणी धारणीया ॥ १० ॥

Sloka : 10

The Lord of *Sri*, did, of yore, out of his own
volition,
as *(Arjuna's)* charioteer; expound the Gita !
A proof of his graciousness to all !
The Gita's closing behest - to the pure of heart
is still the daily guide !
Meet for them to wear, I have strung together
nicely, this garland of noble qualities !
It is free from any blemish !
On the banks of the *Tamraparni* lived Sri *Satakopa*;
He sang his hymns - the *Tamil Sakha of the Vedas*,
fit to be chanted by one and all,

To rid themselves of fear of any kind !
Their import forms the gems, I have turned close
into a garland - This is the present composition.

तात्पर्यरत्नावलि

निस्सीमोद्यद्गुणत्वादमितरसतयानन्तलीलास्पदत्वात्
स्वायत्ताशेषसत्तास्थितियतनभिदावैभवात् वैश्वरूप्यात् ।
त्र्यक्षब्रह्मात्मभावात् सदसदवगतेः सर्वतत्वेषु पूर्तेः
पश्यन् योगी परं तत् पदकमलनतावन्वशात् आत्मचित्तम् ॥११॥

Sloka : 11

The First Century of "Tiruvoimozhi"—*Decad 1*

"The Lord hath gracious qualities, boundless and
beyond compare !
The fount of infinite *Rasa* - bliss supernal - is He !
He hath countless worlds for his sport!
See, He is the Director of all things sentient and
otherwise !
Of infinite glory, He hath the Universe for His
Form !
He is the in - dweller of *(Siva)* the Three-eyed and
(Brahma) the Four faced !
He lets the man of faith, affirm Him and the sceptics
deny Him !
He is within all things and beyond them too - the
Supreme one !
Thus cognising the Lord in *Yogic* vision,
the Sage *Satakopa*, lays his mind and heart
at the lotus feet of *Sriman Narayana* - (A pointer to
us !)

स्वामित्वात् सुस्थिरत्वात् निखिलनिरुपधिस्वात्मवित्ग्राह्यभावात्
तादृक् सर्वानुकूल्यात् च्यवनवदितरप्राप्यवैषम्यवत्त्वात् ।
सर्वत्राप्यक्षपातात् शुभविभवतया मानसाद्यर्च्यभावात्
सङ्कोचोन्मोचकत्वात् जगदयनतयोपादिशत् सर्वयोग्यम् ॥ १२ ॥

Sloka : 12

Century I - Decad 2

He is the lord of all; well-established; easily
cognisable by the sages, who have struck at the root
of 'I' and 'Mine ;'
giver of deserved help to all; conferring not only
passing pleasures of this world, but also bliss
eternal !
His gracious look falls alike on all (the novitiate and
(the Liberated) ;
The soul of auspiciousness, he can be adored by
mind, speech and act ;
He recks not of our defects, which He rectifies ;
In Him rest all the worlds !
So, it is meet for all *Jivas* to cherish *Sriman*
Narayana alone !
– Thus saith the Sage *Satakopa*.

बन्धार्हत्वात् स्वभक्तैः अधिकतरगुणान्तदिव्यावतारात्
सर्वेष्वासक्तिमत्वात् नतसुगमतया स्वप्रबोधप्रदत्वात् ।
ख्याताभिख्यादिचिह्नात् स्वरुचिवितरणात् सर्वकालाश्रयत्वात्
शर्वादिः स्वाङ्गदानात् प्रहितपदतया अनन्तसौलभ्यमाह ॥ १३ ॥

Sloka : 13

Century I - Decad 3

He lets Himself be bound by His devotees; countless
are His gracious qualities, and births of His own
volition ;
He displays His love unto all - high and low; easily
accessible to the worshippers ;
He lets Himself be known - this Knowledge He
confers ;
His Name (*Narayana*) and its import, the Vedas
proclaim ;
To those that desire it, He Himself nourishes
the relish in Him, (all other things proving insipid) ;
His refuge may be sought at all times; to *Siva*
and the rest, He had gifted His own body as shelter;
Of His own accord, He has placed His redemptive
foot on all Beings
(Whilst He bestrode the Worlds, as *Trivikrama*) ;
Therefore our Lord is accessible to every one !
Don't you see?—saith *Satakopa*.

त्राणे बद्धध्वजत्वात् शुभनयनतया स्वार्थलाभेऽर्थिभावात्
तिम्यन्मेघस्वभावात् जगदुपजननस्थापनातिप्रियत्वात् ।
कारुण्याप्तत्वयोगात् अनुगतमहिषीसन्निधेः सङ्गदैर्घ्यात्
नानाबन्धैः स्वरक्षावहिततमतया क्षाम्यतीत्याहकृष्णम् ॥ १४ ॥

Sloka : 14

Century I - Decad 4

His flag is ever hoisted high, ready to render
succour ;
His (lotus) eyes shed grace alway ;

He deigned to be the beggar (*Vamana*), His end, to achieve ;
Like the dark rain-laden cloud is his bountiful nature ;
His heart is set on creating and preserving the worlds ;
His compassion fulfils the desires of His devotees ;
Doesn't His Consort abide with Him ever ?
He is deeply attached to those that come unto Him ;
He plays all roles for them (father, mother, brother and the rest) ;
He is a most keen husbandman of his property- (the world) !
This Lord - *Krishna* - will forgive all wrongs !
– Saith *Satakopa.*

सद्ध्रीभव्यान् सुवाचः सुचरितसुभगान् कृष्णसारूप्यसौम्यान्
स्वाहारोदारशीलांस्तनुधृतभगवल्लक्ष्मणो बाल्यगुप्तान् ।
छात्रस्वच्छन्दवृत्तीनभिगतशिशिरानन्तरङ्गोक्तियोग्यान्
आचार्यान् कृष्णलब्धाववृण शठजित्प्रेयसोदूतनीत्या ॥ १५ ॥

Sloka : 15

Century I - Decad – 4 (contd.,)

This Decad of Sri *Satakopa* has an esoteric implication also -
Easy of approach are the *Acharyas* to serve as mediates betwixt us and the Lord ;
They are sweet-spoken, they discriminate between right and wrong, and are ever righteous ;
Their Form is gracious, like unto *Sri Krishna's ;*
They generously gather and feed us with proper nourishment ;

On their bodies are the symbols of the Lord's majesty and power;
They appear like a child, unmanifesting their glory;
And so are easily accessible to their disciples ;
then lovingly expound the inner mysteries to those that come to them ;
Cognising all this, *Satakopa*, pining for
the love of *Krishna*, chose the *Acharyas* as
fit messengers unto Him !

(*Note* : Each trait of the Acharyas mentioned above, corresponds to the special trait of conventional messengers, like the heron, cuckoo, swan, dark nightingale, white water-bird, bee, young parrot, uxorious sparrow, the wind, and one's own heart— which are specifically apostrophised in the hymns; hence the esoteric significance.)

क्षुद्राह्वानभिमुख्यात् निजमहिमतिरस्कारकार्चाप्रियत्वात्
सर्वत्राप्यङ्घ्रिदानात् मविधशयनतः स्वाङ्घ्रिसक्तैकरस्यात् ।
गोपाद्याप्तेरशेषेक्षणविषयतया भक्तवस्तुप्रसक्तेः
श्लिष्यन्नाशव्यपोहात् तदहितशमनात् प्राह नाथं सुशीलम् ॥ १६ ॥

Sloka : 16

Century I - Decad 5

The Lord mindeth not to be called by petty mortal names ;
He responds to the call, swift and sure ;
By whomsoever offered, He lets Himself be pleased with
their adoration, unmindful of His own glory ;

Did He not, of His own accord gift His feet to all
(as Trivikrama) ?
And doth not He lie awake near by (on the Milky
Ocean) - (quick to respond to each piteous call) ?
To relish His (Lotus-honeyed) feet, He Himself
creates the taste, in his devotees !
Did He not move companiably with the poor
cowherds ?
His gracious look lights on all that come to Him !
Let the devotees bring their humble, homely
offerings ;
He would accept them with unfeigned glee,
and from all harm, save them !
Yes, whatever wrongs the devotees have done, He
would wipe them clear !
Thus, the Lord is indeed sociable!-saith *Satakopa*.

अक्रीतैरर्च्यभावात् अनियतविविधाभ्यर्चनात् अल्पतुष्टेः
प्रह्वावर्ज्यैशभावात् स्मविषयनियतेष्वादरात् स्वाङ्घ्रिभूम्ना ।
पादासक्तप्रयत्तेः सकृदुपसदने मोक्षणात् धर्मसौस्थ्यात्
क्षिप्रक्षिप्ताहितत्त्वात् सुकरभजनतां माधवस्य अभ्यदत्त ॥ १७ ॥

Sloka : 17

Century I - Decad 6

No need to buy anything, to adore Him-
(Water, herb, leaf or flower will do) ;
Yea, no prescribed ritual too - any one can cherish
Him in his own way ;
Strange, He is pleased with ever so little!
He is the Master charmed by our good feeling !

To those who are lost in Him, He is all support !
His greatness is ambrosia - sweet !
To the devotees who adore His feet, He is passing
dear ;
Let them but once cherish Him, Salvation is sure
for them !
He is rooted in *Dharma* and is its fruit as well !
In an instant, he would wipe out clear all our sins ;
So, *Madhava* (the Lord of *Sri)* is most easy to
adore - *Saith Satakopa*

सच्चित्ताकर्षहेतोः अघशमननिधेः नित्यभोग्यामृतस्य
त्यागेहेतूज्झितस्य प्रवहदुपकृतेः दुस्त्यजस्वानुभूतेः ।
त्यागाकाङ्क्षानिरोद्धुः श्रितहृदयपृथक्कारनित्याक्षमस्य
स्वात्माश्लिष्टस्य गायच्छ्रमहरयशसः सेव्यतं स्वाद्ववोचत् ॥ १८ ॥

Sloka : 18

Century I - Decad 7

The pure of heart find Him most ravishing ;
He is the balm to all our ills and sins ;
He is the perennial ambrosia, unsatiating ;
He can never find an excuse to forsake us !
His desire to help us ever swells; He will not let us
even think of deserting Him !
Yea, He is unable te leave the hearts of His
devotees !
He is bound indissolubly with his votaries !
He removes all weariness from His bards !
Well then, service to this Lord-wouldn't it be ever
so sweet ?
-Saith *Satakopa*

सूरीणां स्वैरसेव्ये स्वयमवतरति क्षुद्रादिव्यैकनेत्रे
गोपाद्यर्थं धृताद्रौ श्रिततनुरसिके वामनीभावदृश्ये ।
सच्चित्तानन्यवृत्तौ विभवसमतनौ स्वायुधारूढहस्ते
नीचोच्चग्राह्यपादे निरुपधिमृजुतां नीरवर्णे जगाद ॥ १९ ॥

Sloka : 19

Century I - Decad 8

He that is adored by the *Nityasooris*
came down to the earth (as *Krishna*) ;
He is the lustrous eye for the denizens of earth and heaven, alike ;
Did He not lift up the Mount (*Govardhana*) to protect the cowherds (from Indra's ire) ?
Ah, He relishes too the mortal frame of His devotees !
Did He not appear as a tiny dwarf (*Vamana*), so charming) !
He hath no will, save that of the pure-hearted ones !
What Forms He took, base and noble, of yore (fish, tortoise, boar, man-lion and so forth) !
And doth He not keep in His hands ever-ready, weapons manifold (to protect His votaries) ?
His feet may be clasped by the high and low, as well !
He is ever truthful-this, His gracious nature, undeviating !
—*Thus* declares *Satakopa*

पर्यन्तेऽन्तके च दृष्टं स्वविरहविधुरं डिम्भवत् पार्श्वलीनम्
चित्तेवलक्षप्रवेशं भुजशिखरगतं तालुसिंहासनस्थम् ।
चक्षुर्मध्येनिविष्टं स्थितमळिकतटे मस्तके तस्थिवांसं
प्रत्याहारोक्तरीत्या विभुमनुबुभुजे सात्म्यभोगप्रदानात् ॥ २० ॥

Sloka : 20

Century I - Decad 9

In the midst of the devotees is the Lord, and near them too ;
To be far from his votaries, He cannot abide ;
Like a child leaning on the (mother's) waist, He would cling to His devotees ;
He would force His way into their hearts ;
He would rest on their shoulders, and enthrone Himself on their tongue !
He would be seen in the pupil of their eyes, and in the centre of their brow ;
Yea, in the crown of their heads too !
—Thus, in the *Yogic* mode - *Pratyahara* - *Satakopa*, the Sage visioned the Lord, step by step, and shows us how he experienced the Union Divine !

विष्वक् विक्रान्तिदृश्यं विगणनसुलभं व्यक्तपूर्वोपकारम्
स्वान्तस्यैकाग्र्यहेतुं स्वयमुदयजुषं बन्धमात्रोपयातम् ।
चिन्तास्तुत्यादिलक्ष्यं नतजनसततश्लेषिणं दर्शितार्चम्
स्मृत्यै चित्तेमिषन्तं स्ववितरणमहोदार्यतुष्टोऽभ्यचष्ट ॥ २१ ॥

Sloka : 21

Century I - Decad 10

All-pervading, He was seen bestriding the worlds ;
Among the *Tatvas*, He is within easy count ;
His benefactions are well-evident;
He would make us think of Him alone (even when unawake) ;

Eager to be born in this world, quite oft, to claim
Kinship with us (as father, mother, brother and the like) ;
He is of easy access to our mind and speech !
He is in embrace close, with His devotees ;
He gives *Darsan* in the *Archa* Form (images) in many a holy place ;
Well, He ever rests in our heart, to keep our memory green ;
Oh how generously doth the Lord gift Himself to us!—*Satakopa* is lost in this ecstasy !

आदौ इत्थंपरत्वादखिलसमतया भक्तसौलभ्यभूम्ना
निश्शेषागस्सहत्वात् कृपणसुघटनात् शक्यसंराधनत्वात् ।
स्वादुस्वोपासनत्वात् प्रकृतिऋजुतया सात्म्यभोगप्रदत्वात्
अव्याजोदारभावात् अमनुतशतके माधवं सेवनीयम् ॥ २२ ॥

Sloka : 22

Century I - Decads I to 10.

A Review

The Lord is Supreme ; He looks on all with impartial eye; He is easily accessible to His devotees ;
All sins, without exception, He would forgive ;
Compassion binds Him indissolubly ;
To worship Him is quite easy for all, and sweet withal ;
He is straight by nature; He gives us the bliss of enjoying Him ;
For His magnanimity, there is no cause ;

it flows of itself, needing no provocation—
Thus, in the first century of his hymns,
Satakopa, has set out in order, how
Madhava the Lord of *Sri*, is worthy to be adored.

निद्राविच्छेदकत्वात् अरतिजननतोऽजस्रसंक्षोभकत्वात्
अन्वेष्टुं प्रेरकत्वात् विलयवितरणात् कार्श्यदैन्यादिकृत्वात् ।
चित्ताक्षेपात् विसंज्ञीकरणत उपसंशोषणावर्जनाभ्यां
दृष्ट्वास्त्रादस्य शौरेः क्षणविरहदशादुस्सहत्वं जगाद ॥ २३ ॥

Sloka : 23

Century II - Decad I

Oh, what "delightful" pain He doth cause us,
The great Lover, during fancied separation !
Sleep forsakes our eyes; our limbs grow weary ;
We fall into despair and confusion, ever and anon !
We are made to search for Him (through hill and dale and the wilds) ;
We waste away; our frame melts, as it were ;
We are hardened and softened in turn ;
Our mind, all in a whirl, knows not what to do ;
Our senses are parched and get enlivened at the last extremity !
It is indeed hard to bear-even a moment's separation from Him - Saith *Satakopa.*

पूर्णैश्वर्यावतारं भवदुरितहरं वामनत्वे महान्तम्
नाभीपद्मोत्थविश्वं तदनुगुणदृशं कल्पतल्पीकृताब्धिम् ।
सुप्तं न्यग्रोधपत्रे जगदवनधियं रक्षणायावतीर्णम्
रुद्रादिस्तुत्यलीलं व्यवृणुत ललितोत्तुङ्गभावेन नाथम् ॥ २४ ॥

Sloka : 24

Century II - Decad 2

He did incaarnate in full measure, (as *Krishna) ;*
He destroyed the sin of *Siva* himself;
From the tiniest Form, He shot up most high
(*Vamana* to *Trivikrama*)
From Hiis navel - lotus arose, *Brahma* and the
worlds ;
Lo, His eyes too bloom like that Lotus ;
In the Deluge, He reposes on the Ocean (a cosy
bed *!*);
Yea, He sleeps well on a tiny floating banyan leaf -
all the worlds
nicely tucked up inside Him !
He comes down in many a Form, the world, to save ;
Rudra and the rest (of the hosts of heaven)
delight in His sports and cherish them *!*
Thus, charmingly and nobly - with deep import -
Satakopa the sage, describes the Lord.

चित्रास्वादानुभूतिं प्रियमुपकृतिभिदास्यसारस्यहेतुं
स्वात्मन्यासार्हकृत्यं भजदमृतरसं भक्तचित्तैकभोग्यम् ।
सर्वाक्षप्रीणनार्हं सपदिबहुफलस्नेहमास्वाद्यशीतं
सभ्यैः साध्यैस्समेतं निरविशदनघाश्लेषनिर्वेशमीशम् ॥ २५ ॥

Sloka : 25

Century II - Decad 3

He is passing delicious unto us, we feel it so ;
what relish (honey, milk, ghee, juice of sugar - cane
and nectar mixed*)*

It is His delight, to please His votaries, with needed
timely aid ;
He Himself germinates the feeling of devotion unto
Him, soul - mingling with the *Jivas* ;
He is the ambrosia to the devotees, whose heart and
mind, He claims as His own, for enjoyment ;
The senses are held in thrall by His vision ;
He confers at once, benefits manifold ;
He is a cool pool for His devotees to sport in ;
He holds court in the assembly of the righteous—
Enjoying the close embrace of the Lord, *Satakopa*
describes his pure ecstasy thus.

प्रह्लादार्थे नृसिंहं क्षपितविपदुषावल्लभं क्षिप्तलङ्कं
क्ष्वेळप्रत्यर्थिकेतुं श्रमहरतुलसीमालिनं धैर्यहेतुम् ।
त्राणे दत्तावधानं स्वरिपुहतिकृताश्वासनं दीप्तहेतिं
सत्प्रेक्षारक्षितारं व्यसननिरसनं व्यक्तकीर्तिं जगाद ॥ २६ ॥

S!oka : 6

Century II - Decad 4

For *Prahlada's* sake, the Lord appeared as the Man-
lion (Narasimha*)* ;
He saved *Ushas's* husband *(Aniruddha*) from danger
(at Bana's hands) ;
He destroyed *Lanka* (the City of oppression*)* ;
On His ensign is Venom's Antidote (*Garuda*) (assu-
rance of security, to the distressed) ;
He wears the cool *tulsi* garland on His breast :
to soothe away weariness - (His and ours) !—
He brings hope and cheer (when all seems lost) ;

He is all eyes and ears to render succour with speed ;
He destroys the common foe, bringing comfort to the hapless ;
Is not the flaming *Discus* ever at the ready, in His hand ?
He would suffer no harm to the pure-visioned,
And, He would wipe the tear from every eye !
Thus sings *Satakopa* of the glory of the Lord, world —famed.

स्वप्राप्त्या सिद्धकान्तिं सुघटितदयितं विस्फुरत्तुङ्गमूर्तिं
प्रीत्युन्मेषातिभोग्यं नवघनसुरसं नैकभूषादिदृश्यम् ।
प्रख्यातप्रीतिलीलं दुरभिलपरसं सद्गुणामोदहृद्यं
विश्वव्यावृत्तिचित्रं व्रजयुवतिगुणख्यातनीत्यान्वभुङ्क्त ।२७॥

Sloka : 27

Century II – Decad 5

Oh, the glory of the Lord ! Whence is it derived ?
From His inter - mingling with the souls of His devotees ?
Or, from the Lady of the Lotus, ever abiding in His bosom,
Flashing like lightning on a high mount ?
Or is it the efflorescence of His gushing love, so charming (to His devotees) ?
Perhaps, it is His compassion - laden heart, that is so enlivening, like the new rain-drenched cloud ?
Or, would you say that it is the dazzle of His ornaments, countless, or of His innumerable Names ?
Or stress the halo of His loving sports, so famed ?

Well, the devotees are unable to describe the glory of His inter - mingling !
His gracious qualities hold the pure ones in thrall !
Stranger still, He cannot be described as male, female or neuter, in the language of the world !
Ah, in these hymns, *Satakopa* enjoys the Lord close, like *Brindavan's* cowherdesses of yore !

स्वास्वादव्यापकत्वात् श्रितनियतदशैर्नैकभोगप्रदानात्
त्यागानर्हप्रकाशात् स्थिरपरिचरणस्थापनात्पापभङ्गात् ।
दुस्साधार्थस्य सिद्धेर्विरहभयकृतेर्दुर्विभेदात्मयोगात्
नित्यानेकोपकारात् स्वविरहचकितं प्रैक्षताम्भोरुहाक्षम् ॥ २८ ॥

Sloka : 28

Century II - Decad 6

The Lotus-eyed one - how sweet His Union !
Perennially delicious ambrosia, shall we say ?
He knows not to cast His gracious looks on aught but His devotees !
Joys manifold, He confers on the faithful !
His bond is indissoluble - this is manifest !
He keeps His votaries firm in His service ;
All their former sins, He wipes away !
Their desires, He fulfils - nothing is impossible !
Perchance, to part from Him is too fearful to contemplate - This mood, He provokes ;
Why, He Himself is afraid of this !
This Union, nothing can break ;
Ever and oft, His benefactions swell (like a flood)—
This is *Satakopa's* experience !

सर्वादिः सर्वनाथस्त्रिभुवजननीवल्लभः स्वाश्रितार्थी
विष्वग्व्याप्त्यातिदीप्तो विमतनिरसनः स्वाङ्घ्रिसद्भक्तिदायी ।
विश्वाप्त्यै वामनाङ्गः स्वविभवरसदः स्वान्तनिर्वाहियोग्यः
स्वार्थेहो बन्धमोक्तास्वजनाहिततया द्वादशाख्याभिरूचे ॥ २९ ॥

Sloka : 29

Century II - Decad 7

The twelve special Names of the Lord - think of their import :
Kesava - The source of all ;
Narayana - The Master of all ;
Madhava - The Consort of the three worlds' Mother ;
Govinda - He who makes us His willing bondsmen ever ;
Vishnu - Lustrous Pervader of the Universe ;
Madhusoodana - Slayer of His foes (egoists) ;
Trivikrama - He who of His own volition, placed His foot on the heads of all Beings, to rouse Devotion therefor ;
Vamana - He, who deigned to become a tiny dwarf to restore the worlds (unto Him) ;
Sridhara - The abode of *Sri*, the appellation most dear to Him and us ;
Hrishikesa - The Director of our heart and mind towards Him ;
Padmanabha - He, from whose Lotus - navel, arose the Universe, His own body ;
Damodara - The bound one that liberates all from bondage (our unfailing hope !)
Satakopa - expounds thus and rejoices.

प्राप्याकारोपपत्या जनिपरिहरणात् विश्वसृष्ट्यादिशक्तेः
निस्सीमानन्ददेशान्वयत उपजगौरक्षणार्थावतारात् ।
सुप्रख्यातानुभावात् विविधविहरणात् व्याप्तिवैचित्र्यवत्त्वात्
भक्तैर्द्राक् दृश्यभावादखिलफलकृतेर्मुक्तिसौख्यं मुकुन्दे ॥ ३० ॥

Sloka : 30

Century II - Decad 8

The Lord rests (on the Serpent - couch), to give us easy access ;
He would wipe away the travail of birth and death ;
Creation and the rest - Are'nt they all in His power ?
Isn't His primal Abode, the Better Land - of inflnite Bliss ?
In how many Forms has He come down, to save this world ?
His glory is well – known - *non - pareil*, to be sure !
Manifold are His sports (for our delight) !
Passing wondrous, - His pervading all the quarters !
Doesn't this enable Him to appear, wherever His devotees think of Him,
And confer all blessings ?
Mnkunda (true to His name) will give us
Salvation to be sure, - saith *Satakopa*.

श्रद्धेयस्वाङ्घ्रियोगं शुभमतिकरदं स्तोत्रसामर्थ्यहेतुम्
स्वार्थीकारोपकारं स्मृतिरसशमितान्यादारं प्रीतिवश्यम् ।
प्राप्तौ कालाक्षमत्त्वप्रदममृतरसध्यानमात्मार्पणार्हं
वैमुख्याद्वारयन्तं वृतपरिचरणं चक्रपाणिं जगाद ॥ ३१ ॥

Sloka : 31

Century II - Decad 9

Would'st thou know how *Chakrapani*
(the Discus - bearer) merits our service, whole ?
He Himself lays His (Lotus) Foot
On the heads of the faithful ;
(To attain to His feet), He gives the wisdom requisite ;
The skill to sing His praise - this too He confers ;
He seeks the devotees for His own ;
Whenever our memory flags,
He revives the thought of Him ;
Our love enthrals Him ;
He brooks not a moment's delay, to shed His grace on us ;
To meditate on Him is ambrosia - sweet ;
To surrender our soul to Him, it is most meet ;
He is on the alert to prevent us from going astray ;
(Well, what more do you want ?) - *Saith Satakopa.*

दीप्ताश्चर्यस्वभावं मुखरितजलजं वर्षुकाम्भोदवर्णं
शैलच्छत्राभिगुप्ताश्रितमतिविलसद्धेतिमापीतगव्यम् ।
संरम्भोत्क्षिप्तभूमिं प्रणमदनुगुणं पूतनाचेतनान्तं
पूर्वाचार्यं श्रुतीनां शुभसविधगिरिस्थनतो निर्विवेश ॥ ३२ ॥

Sloka : 32

Century II – Decad 10

His splendour is beyond measure ;
His nature is passing strange !

The *conch* of the thund 'rous blast, He holds in His hand ;
His hue is that of the dark rain - laden cloud ;
It is He that held aloft the Mount, to save His devotees (in *Brindavan*) ;
The flaming *Discus* in His hand, with lustre unsurpass'd - (Is that a weapon or an adornment ?)
Did He, in sooth steal and swallow cow's milk and butter (stored by the cowherdesses) ?
Who lifted up the sinking Earth in haste (as a Boar) ?
To His adorers, He gives power and strength, as needed ;
The ill - willed ones, like the Demoness *Puthana*—
He destroys (this is for their good) ;
He is the First Preceptor of the Vedas, designed to lead us right ;
Such a Lord is here, in soothing beauteous Form, quite near on this Hill (*Tirumalirumcolai*) ;—Thus saith *Satakopa.*

इत्यद्भुतात्यसह्यक्षणविरहतया मानुषत्वे परत्वात्
सर्वास्वादत्वभूम्ना व्यसनहरतया स्वाप्तिसम्प्रीतिमत्वात् ।
वैमुख्यत्रासयोगान्निजसुहृदवनान्मुक्तिसारस्यदानात्
कैङ्कर्योद्देश्यभावात् शुभनिलयतया चातिभोग्यं द्वितीये ॥ ३३ ॥

Sloka : 33

Century II - Decads I to 10

A REVIEW

Even a moment's parting from the Lord is quite unbearable ;

Though garbed as a mortal, His Paramountcy was evident ;
He is the bestower of everything delicious - Isn't He the sweetness in all sweet things?
Doesn't He drive away all grief and pain?
In union with His devotees, doesn't He Himself find delight,
And greatly fear desertion by His votaries?
Does He ever fail to protect the faithful (and their kin)?
He is the bestower of Infinite Bliss - Liberation!
He is ready to accept all service from us!
Here He is on this fair Hill!
This Lord is indeed for our great enjoyment!
Saith *Satakopa* in brief, in the second century of his hymns.

सुश्लिष्टाकल्पमङ्गैरनुपमसुषुमं वक्ति निस्सीमदीप्तिं
स्वान्तस्वादुस्वदेहं सुखभजनपदं मण्डिताङ्गं महिष्या ।
स्तोत्रातिक्रान्तकीर्तिं मलिनिमरहितौज्ज्वल्यमिष्टौपवाह्यं
वीताश्चर्यत्रिनेत्रप्रभृतिसुरनुतिं चित्रसौन्दर्यविद्रुम् ॥ ३४ ॥

Sloka : 34

Century III - Decad 1

Oh, what a beauteous Form the Lord hath!
The halo from each limb doth glitter like an ornament properly set thereon ;
The charm of His entire Frame—
It is indeed beyond compare ;
The flaming glory spreads everywhere, unconfined ;

Meseems, He is in love with His own body, so fair!
yet, so easy for us to cherish!
His brightest jewel, laving all His limbs with splendour, is His consort (abiding in His bosom) ;
His renown, beyond all praise ;
In the blaze of His glory, no blemish can you see ;
Seated on His aerial Vehicle, so dear to Him, He takes in without wonder,
The warm praise of the hosts of heaven, drinking Him, with their looks—
Siva of the three eyes, (*Indra* of the thousand eyes) and the rest—(their unwinking eyes serve them well) ;
All can but wonder at His beauty, unique!
Satakopa is in raptures thus.

स्रष्टा क्रान्ता च लोकान् हृतधरणिभरोऽनन्यभोग्याङ्घ्रियुग्मः
चित्तोद्यन्नीलरूपो निरवधिरसदस्वाङ्घ्रिरप्यक्षमूर्तिः ।
नित्योपास्यस्वपादो निखिलवसुमतीगोपनस्वाङ्घ्रिवृत्तिः
मुष्णन्मूर्तिप्रतीत्या यमपरवशतां प्रेक्षि लोकैकनाथः ॥ ३५ ॥

Sloka : 35

Century III - Decad 2

The Lord Supreme of the worlds—
Creation, protection and dissolution, all His work alone!
The Universe blossoms out of Him ;
so He easily takes its measure ;
When the earth feels the burden of evil, He doth ease it ;

His feet twain confer the Bliss, unique (on the devotees);
In the mind of the faithful, He lets His dark – blue form arise;
He makes them crave for the infinite *Rasa* of His Feet, in the Form all - pervasive,
Can the devotees refrain ever from cherishing His feet?
Did they not of yore, protectingly over - lay the Earth (in every nook and corner);
His votaries, while in the throes of death,
joyously glimpse His glorious Form;
(the travail of birth and death is for them no more).
—*Satakopa* has this vision of the Lord.

स्थानोत्कर्षात् सुदीप्तं श्रमहरवपुषं स्वाङ्गपर्याप्तभूषं
तेजिष्ठं नीचयोगात् प्रणमितभुवनं पावनं सन्नतानाम् ।
प्राप्त्यर्हस्थानमंहःप्रशमनविषयं बन्धविच्छेदिपादं
भेजे शीघ्राभियानक्षमशुभवसतिं लम्भितार्चाभिमुख्यम् ॥ ३६ ॥

Sloka : 36

Century III - Decad 3

He hath His abode on the high Mount (*Venkata*);
Of flaming effulgence, (the sight of) His (dark-blue) Form wipes out all weariness (of body and spirit);
His own limbs are His adornment, all over;
Intermingling with the low, He enhances His glory the more;
The whole world adores Him;
Doesn't He make pure, all those bowing unto Him with faith?

His supernal Home of Bliss, is'nt it worthy to be sought alway?
All our sins, His Mount lays low - (Isn't this the import of its name - *Venkata)*?
His foot doth cleave asunder all bonds;
His blessed abode - We have to trek there early, while yet sound in limb;—
Thus did *Satakopa* experience and sing of the Lord of the *Venkata Hill* (whom we should serve unceasingly)!

भूतैस्तत्कार्यभूतैरशुभनिजवपुषा दीप्तिमद्भिः पदार्थैः
पथ्यास्वादोपपन्नैः श्रुतिमुखसुभगाशेषशब्दप्रपञ्चैः ।
नानाकारैः पुमर्थैर्जगदधिपतिभिश्चेतनाचेतनौघैः
जुष्टं दोषैरदुष्टं निखिलतनुतया संप्रतुष्टाव तुष्टः ॥ ३७ ॥

Sloka : 37

Century III - Decad 4

His Form incorporeal, becomes corporate with the earth and other elements;
and sentience besides;
Then His Form glows in glory, *non - pareil!*
Precious things (rich and rare) abound in His abode;
On the path leading unto Him, are sweet and wholesome edibles (quite within reach);
He is in all the sacred lore, beginning with the *Vedas* (what else do they point to?);
All the ends of life, varied, here and beyond,
He would bestow - Is'nt He the Lord of the Universe?

The Sentient and the Insentient – for all, He is the resting place !
Stainless is He – Yea, without the vestige of a blemish !
So sang *Satakopa* joyously of the Lord, whose body is the Universe !

ग्राहग्रस्तेभमोक्षे सुररिपुदमने गोकुलत्राणकार्ये
गोदार्थोक्षावमर्दे सदहितमथने सिन्धुपर्यङ्कभोगे ।
क्षोणीभारव्यपोहे क्षितधरवसतौ निर्जराराध्यतायां
विश्वारम्भे च शौरेः शुभतनुसुषुमोन्मादकत्वं जगाद ॥ ३८ ॥

Sloka : 38

Century III - Decad 5

The Lord is ever on the alert to relieve the distressed !
Did He not deliver the tusker from the grasping jaws of the crocodile ?
How oft hath He suppressed the *Asuras*, the foes of the Devas ?
And didn't He safeguard the denizens of *Gokula*, from many ills ?;
And subdue the (demon) bulls, for *Goda's* sake ?
To those that wronged the righteous ones, did He give any quarter ?
Why doth He lie awake on the ocean - couch ?—
Surely, to rid the earth of its burden, time and again !
He stands on the *(Venkata)* Hill too, for all to behold !

He the adored of the heaven – dwellers and the creator of the Universe !
The sight of His blessed Form, so fair, doth indeed madden the votaries !
So sang *Satakopa* of the Lord, who appeared in the *Soora clan* !

पद्माक्षीं पापहन्त्रीं मणिरुचिममराधीशचिन्त्याङ्घ्रिपद्मां
तत्तादृक्कुन्तळश्रीसुघटितमकुटां भावुकप्राप्यपादाम् ।
शुद्धास्वाद्यस्वभावां यमभरमथनीं भक्तधीवृत्तिभाव्यां
नीचोच्चाभीष्टवृत्तिं हरितनुमवदन्निर्मलार्चानुरक्तः ॥ ३९ ॥

Sloka : 39

Century III - Decad 6

Ah, His Lotus - eyes, before which all sins flee !
His Form, in hue like a blue gem ;
His Lotus Feet cherished by the lord of the Devas and other devotees as well ;
The glowing diadem over His tresses, so bewitching ;
His whole nature, ambrosia - sweet unto the pure ones ;
The minions of the god of Death quaking before Him ;
The devotees keeping Him ever in their mind and heart ;
His succour being available to all, high and low, without distinction ;
Thus the Lord appears as a gracious Icon (*Archa*), easy to behold and adore !
So affirms *Satakopa*.

स्फीतालोकादिभूम्ना पृथुबहुभुजया दिव्यमाल्यास्त्रभाजा
सद्वस्त्राकल्पक्लृप्त्या त्रिदशरसकृतारक्षणौन्मुख्यवत्या ।
मुक्तैरुत्तंसिताङ्घ्र्या स्थिरधृतरमया श्यामया नित्यसत्या
शौरेः कान्त्या जितानां स्वबहुमतजनस्वामितामन्वमंस्त ॥ ४०

Sloka : 40

Century III - Decad 7

The Lord is bathed in splendour ;
His (four) arms, massive and long are so fair ;
The fragrant *tulsi* garland adorns His chest ;
The flaming *Discus* glows in His hand ;
Goodly raiment and precious ornaments too, He wears !
He that gave the ambrosia to the Devas, is ever eager to save all ;
The liberated ones crown their heads with His feet !
Sri, His Consort abides in Him always !
The dark - blue One's glory never fades, (even during the Deluge) !
The devotees who lose themselves in this
glory of the Lord, are the Masters worthy of my regard !
So declares *Satakopa*.

चित्ताकृष्टिप्रवीणैरभलपनसुखैः स्पर्शवाञ्छां दुहानैः
आतन्वानैः दिदृक्षां श्रुतिहितसहितैरात्मनित्यादरार्हैः ।
विश्लेषाक्रोशकृद्भिः स्मरदरतिकरैर्दत्तसायुज्यसङ्गैः
कुर्वाणैर्बाललौल्यं मिळितगुणगणैः नित्यदृश्याङ्गमाह ॥ ४१ ॥

Sloka : 41

Century III - Decad 8

The Lord's gracious qualities charm my heart ;
To speak of them is utter delight !
They provoke me to feel Him with my hands !
(Wouldn't I hold Him in close embrace ?)
My eyes would drink Him ever ;
and my ears would hear His praise always ;
My soul cognises that the Lord is its firm support ;
During separation, my mind grows desperate, and sends calls of distress, continually ;
Ah, the memory of His graciousness, how pleasing !
It makes me hunger for His union, the more !
Appearing as a child, what charming sports and tricks He displayed - I remember !
His numerous qualities are so sweetly inter - twined !
His Form is ever a feast unto my eyes !
Thus sings *Satakopa*.

रम्यस्थानादियोगादमितविभवतः सत्पथप्रापकत्वात्
सम्यक्सायुज्यदानादनघवितरणात्सर्वशेषित्वचिह्नात् ।
प्रख्याताख्यासहस्रैरवतरणरसैर्भुक्तिमुक्त्याभिमुख्यात्
त्रैलोक्योत्पादनाच्च स्तुतिविषयतनुं व्याहरन्निन्दितान्यः ॥ ४२ ॥

Sloka : 42

Century III - Decad 9

(Oh, ye bards ! let me tell you !)
Waste not your life, in singing others' praises ;
The Supreme Lord alone is worthy to be sung by you !

He hath a lovely abode (in *Venkata* Hill);
(why not sing its praise ?)
He beckoneth from *Kurungudi* towards the onward path of mounting glory ; (don't you see !)
He would seat you (on the high throne) by His side ;
He would give you all other joys beside ;
His benificence is infinite !
He bears the mark of over - lordship, all owe Him fealty !
His glorious Names, a thousand, are world - famed ; (it is easy to sing them !)
The sports, He played while He lived here as a mortal, are so charming !
(To sing of them would be lovely !)
Happiness on earth or Liberation - who else could bestow it, but the Creator and the Preserver of the three worlds ?
Now tell me, isn't He alone the worthy subject of song !
—Saith *Satakopa*, in righteous indignation.

प्रादुर्भावानुभावात् परिजनविभवात् पावनालङ्क्रियत्वात्
चैत्रव्यापारयोगादघटितघटनादेवभावप्रसिद्धेः ।
आश्चर्यक्रीडनत्त्वात्सरसिजनिलयानन्दनाच्छन्दवृत्तेः
ऐश्वर्यव्यक्तिमत्त्वादघशमनतनुं केशवं व्याजहार ॥ ४३ ॥

Sloka : 43

Century III - Decad 10

He did incarnate here in Forms manifold ;
He is served by truly glorious ones (like *Garuda* and *Adisesha*) ;

He is adorned by the hallowed *(Tulsi)* garland ;
Victory in battle is ever His ;
(the conquest of *Banasura*, don't you remember ?)
The impossible He achieves ;
(didn't He bring back the Brahman's child long dead ?)
His Divine Nature is ever manifest !
His 'pranks' are mysterious- beyond comprehension !
Is this because, He is enslaved by the charms of the Lady, Lotus - born ?
He takes on any Form, He chooses ;
doesn't He pervade everything ?
Kesava's Form quietens all sins, sure !
—Saith *Satakopa*.

एवं सौन्दर्यभूम्ना तनुविहितजगत्कृत्यसौभाग्ययोगात्
स्वेच्छासेव्याकृतित्त्वात् निखिलतनुतयोन्माददानार्हकान्त्या ।
लभ्यार्चावैभवत्त्वात् गुणरसिकगुणोत्कर्षणादक्षकृष्ट्या
स्तुत्यत्त्वात् पापभङ्गात् शुभसुभगतनुं प्राह नाथं तृतीये ॥ ४४ ॥

Sloka : 44

Century III - Decads I to 10.

A Review

The Lord is beauteous beyond compare !
Out of His Form emerges the Universe, which He ever saves ! (Isn't His alone ?)
Of His own volition, He is present at hallowed spots,
(like the *Venkata Hill*), easy for devotees to adore !
Everything (sentient and insentient) forms His body ;
the minds of His votaries grow frenzied !
In the form of *Icons*, He is most easy to worship !

Those that enjoy His wondrous attributes - He makes them eminent !
Pervading everything, He alone is worthy of praise !
He wipes out all sins ;
His Form is thus most auspicious and charming !
This is the gist of the third *Century* of the hymns of Sri *Satakopa.*

श्रीमन्नारायणः स्वाम्यनुगुणमकुटो वीरदामाङ्कमौलिः
दुर्दान्ताराातिहन्ताद्भुतनियततनुः कल्पपादोधितल्पः ।
विश्वाद्यं ज्योतिरुर्वीधरफणिशयनो वेदरूपस्वकेतुः
निर्धूताशेषदोषः प्रभुरथ कथितः सुस्थिरैश्वर्यसीमा ॥ ४५ ॥

Sloka : 45

Century IV - Decad I

The Lord *Narayana* is ever united with *Sri* ;
His diadem betokens His overlordship ;
On His tresses is twined the (tulsi) wreath, (the Hero's insignia) ;
Did He not of yore strike down the mighty tusker, reputedly invincible ?
His (glowing) Form excites marvel, ever ;
(Perhaps most, when) He sleeps cosily on the waters of Deluge,
With His glory primeval !
The hooded Serpent is His couch, and on His ensign is (Garuda) the Veda - corporate !
He is the Lord of all, without a blemish !
Himself is the limit to wealth, unfading, infinite !
So sings *Satakopa.*

शैत्यात् सौगन्ध्यभूम्ना रुचिरचिरतया पोषणात् आभिरूप्यात्
सन्दर्भात्पुष्पसङ्गान्महिततुळसिकामालया शङ्खतश्च ।
चक्राधीशस्य योगाद्वटदळशयनार्हणीयापदानैः
सम्पन्नानेकभोग्यं निरविशदजितं कृष्णमूर्तिं शठारिः ॥ ४६ ॥

Sloka : 46

Century IV – Decad 2

Oh, how charming is Krishna's Form !
How the simple, cool, fragrant wreath of *tulsi* becomes Him !
He Himself is fragrant ever ;
What a glow is there in His limbs, well - nourished !
And how well do His adornments and actions harmonise - flowers (multi - hued), and the *tulsi* garland grand (and green), the (white) *conch*, and the (flaming) *Discus*,
the tiny bed of banyan - leaf,
and His merry sports (with the cowherdesses) !
Well, He is the sole enjoyer of all things precious !
He, the ever victorious !
Thus does *Satakopa* sing of his experience.

चेतोगन्धानुलेपः स्तुतिवचनकृतस्रक्पटोऽञ्जल्युपात्ता-
लङ्कारः प्राणवासी कलितवरशिरोभूषणश्चेतनेन ।
शीर्ष्णा सत्पादपीठः स्वतनुसदनतामात्मरूपे वितन्वन्
अन्योन्यात्मत्वयोगात् प्रभुरगणिमिथः श्लिष्टभावोऽथ तेन ॥ ४७ ॥

Sloka : 47

Century IV - Decad 3

The Lord and His devotees are gloriously mingled !
The sandal paste on His bosom is verily the heart of the votaries ;

The wreaths He wears are the songs of praise,
offered by the faithful ;
His rich adornments are the *Anjalis* - the folded
hands of His adorers ;
The life - breath of the devotees is where He abides ;
Their souls are His glorious crest - jewels ;
Their bowed heads are His footstool ;
His body is the home for all righteous souls ;
The Lord, His possessions, His devotees
and all that is theirs, are inextricably united indeed !
Who could unravel this tangle ?
So sings *Satakopa*.

भूम्याद्यैः सागराद्यैः ज्वलनशशिमुखैः वस्तुभिः वत्सपूर्वैः
नृत्यद्भिः स्वैश्च लोकादिभिरथपृथिविक्षिद्भिरात्मीयदासैः ।
सौलभ्यैश्वर्यवर्गैरपि च गुणगणैर्वासुदेवो वियोगे
स्वीयैस्तुल्यैश्च भक्तान् व्यथयतिमधुहेत्यब्रवीत् कारिसूनुः ॥ ४८ ॥

Sloka : 48

Century IV - Decad 4

Vasudeva, the slayer of *Madhu*, causes great grief
unto His devotees as well !
When the votaries feel separated from Him, does not
every object, painfully remind them of Him ?
The earth and other elements, the ocean
and other waters, the glowing Sun and Moon,
the frisking calves and their kind, the dancing
cowherds and the other worlds too, aren't they
associated
with his glory, love and sociableness ?
Do not the Rulers of this earth reflect His majesty ?

His devotees, don't they signify His love and service ?
(Ah, how could any one escape the thought of Him ?)
Saith *Satakopa*, the son of *Kari*.

आपन्नानन्यबन्धौ सरसिजनिलयावल्लभे सान्द्रमोदे
भक्ताघध्वंसशीले तदुचितसमयाश्वासदानप्रवीणे ।
कर्पूरालेपशोभे समधिकरहिते तोषके सर्वपूर्णे
कृष्णे स्तुत्यादिभाजां शठरिपुरवदत् धन्यतां निन्दितान्यः ॥ ४९ ॥

Sloka : 49

Century IV - Decad 5

Who are the blessed ones ?
Surely, the devotees of Krishna !
They know His worth indeed, and praise Him !
To the loving ones in distress, did He not prove
Himself to be the sole refuge ?
Isn't He the Beloved of *Sri*, the Lotus - Born (the
benign Mother of all) ?
Isn't He the source of infinite joy - skilled in rooting
out the sins of His votaries ?
Who more able than He, to comfort us in the way,
most apt to the occasion ?
The fragrant camphor, green, glowing on His bosom -
isn't it so comforting ?
Surely, He is *non - pareil* ;
then, who can surpass Him ?
Pervading all, He is ever the inner source of delight !
Those who know not this, are the cursed ones !
Exclaims *Satakopa*.

इच्छासारथ्ययोगात् प्रहरणनवनात् श्रीतुळस्याढ्यमौले:
स्तुत्याङ्घ्र्योः पादधूल्या स्वजनभजनतत्पादधूलीनमोभिः ।
तन्मूलस्वाङ्घ्रिनुत्या तदितरभजनत्यागपूर्वोपसत्या
देवं प्राचिख्यपत् स्वप्रणयिषु भिषजं केसरस्रग्विभूषः ॥ ५० ॥

Sloka : 50

Century IV - Decad 6

Oh His own volition, the Lord became a charioteer (to Arjuna) ;
His weapons ever sing His glory !
The blessed *tulsi* is the precious wreath on His head !
His feet are worthy of praise always ;
the dust on them saves us from all ills ;
why, even the dust on the feet of His devotees is an all - cure for us !
Clasping *their* feet, we can attain to the Lord easily !
Why then would any one seek the help of the lesser gods ?
Our Lord alone is the unfailing balm to those that love Him !
Thus declared *Satakopa*, the wearer of the *Bakula* wreath.

आपद्बन्धुत्त्वदीप्तं निरवधिकमहानन्ददं क्रान्तलोकं
दुर्दर्शं देवतानां पितरमनुपधिं सर्वभूतान्तरस्थम् ।
पूर्णज्ञानैकमूर्तिं धृतशुभतुळसिं चक्रनादं श्रुतीनां
विश्रान्तिस्थानमीशं विशदबहुगुणं प्राहखिन्नः शठारिः ॥ ५१ ॥

Sloka : 51

Century IV - Decad 7

The lord is the true friend (kinsman) protecting us in danger (even at the time of Deluge) ;
This is His glory !
(*Apat - Bandhu* is His name !)
He is tne bestower of infinite bliss too ;
Isn't He the Infinite one, that bestrode the worlds (to redeem them) ?
Though hard to perceive by the Devas, He is yet a kindly Father to the mortals !
Doesn't He reside in the hearts of all beings ?
He is the fount of wisdom, perfect and infinite !
His auspicious *tulsi* wreath is a unique symbol (of His unfailing grace) ;
The fame of His *Discus* resounds in the world ;
All the *Vedas* rest in Him, calm and assured ;
(Doesn't He Himself find in them a resting place ?)
Pining grievously for the Lord, *Satakopa*
descants thus on His many glowing attributes.

दुश्शीलो मांसचक्षुर्निरवधिदुरितो वीतलज्जोविलोलः
प्रेक्षाहीनोऽन्यसङ्गात्कृतमपि लघयत् शीलमन्तर्दधानः ।
कर्मज्ञानादिशून्यो निरुपधिविहितां ज्ञानदृष्टिं विनिन्दन्
प्रख्याप्यैव स्वदोषान् पतिगुणरसिकः तद्दिदृक्षां च चक्रे ॥ ५२ ॥

Sloka : 52

Sri *Satakopa* does in this connection proclaim his utter unworthiness too :—
" Of unrighteous conduct, having mere sensory eyes,

provoked endlessly to wrong, shameless to boot, and with an unsteady mind, (could there be any hope for me ?)

" I haven't the sense even to think of Thee, Oh, Lord !

" I reckon light the joy of Thy experience before !

" Yet, somewhere is hid within me the desire to serve Thee !

" Yea, even within me, who has no act of merit or perceptive knowledge, to commend me !

" Alas, my inward eye remains shut - when will it be opened ? "

Thus, the sage, who could delight in the gracious attributes of the Lord, gives vent to his longing for Him !

सौन्दर्यादौ स्वकीये हृदि च स्वनिकरे पूर्णतायां च कान्तौ
सम्यग्ज्ञाने प्रकाशे वलयरशनयोर्वर्ष्मणि स्वस्वरूपे ।
स्याद्विष्णोर्यद्यपेक्षा तदिदमखिलमुन्मूलनीयं तदीयैः
इत्यूचे कारिसूनुः तदुपरिकथयन् तं शिवाद्याश्रिताङ्गम् ॥ ५३ ॥

Sloka : 53

Century IV - Decad 8

Dost thou long for the Lord, beauteous, residing in thine own heart, of infinite lustre, like the dark—blue sky ?

Yea, for Him, whose armlets, girdle and other adornments gain lustre from His lovely limbs ?

Dost thou seek true wisdom at its source ?

If so, thou shouldst root out all desire for other things !

Isn't He present in everything and aren't *Siva* and the rest in Him ?

Thus, saith *Satakopa*, the son of *Kari*.

कारुण्यादब्धिमाथी तदुपरिशयितस्तत्समानाङ्गवर्णः
ख्यातौदार्यस्वदाने रुचिरमणिरुचिर्विषतोऽतीवभोग्यः ।
आत्मत्वेनानुभाव्यो दुरधिगमपदो बन्धमोक्षस्वतन्त्रः
स्वान्यप्रेमोपरोधी स्वदत इह विभुस्तत्पदोत्कण्ठिताय ॥ ५४ ॥

Sloka : 54

Century IV - Decad 9

The Lord, out of compassion (for the Devas), did churn the ocean ;

Then He lay down on it, (the better to respond to piteous calls) ;

His limbs too are sea - hued ;

Yea, He is generous indeed in giving Himself, to the world, (like the sea and the rain - cloud) ;

He is charming like a blue gem ;

the fragrant *tulsi* wreath, makes His Form most delightful !

He is to be enjoyed, as the inmost soul of all !

To attain to His feet (of our own accord) is most hard ;

To keep us in bondage or to liberate us, it is His own sweet will ;

(He would let us bind Him too !)

You may say that He is jealous and wouldn't suffer us to hanker after others ;

Isn't He ready ever to give Himself to those devoted to His Feet ?

Thus *Satakopa* gives the clarion call !

तापैः संबन्धिदुःखैः स्वविभवमरणैः तापकृद्भोग्यसङ्घैः
दुर्गत्या ज्ञातिवृत्तेरनितरविधुतेरण्डकारानिरोधात् ।
प्रह्वीभावोज्झितत्त्वात् प्रलघुसुखपरिष्वङ्गतश्चातिशोच्यं
विश्वं द्रष्टुं न शक्तो निजपदनयने नाथतिस्मस्वनाथम् ॥ ५५ ॥

Sloka : 55

The Sage, in this context, despises the world and its ways also—

"The world is painful by nature;
kinsmen add to its misery;
its seeming glory is perishable;
its joys turn to pain, even while being enjoyed;
they lead also to the torments of Hell, later;
Men are impelled to commit wrong, first to gain their livelihood;
this results in the unceasing cycle (of birth, decay and death);
Why, this earth is one vast prison, where pride struts around and petty pleasures are avidly chased;
The sadness of it all!
I can't bear even to behold this world!"
Lamenting thus, *Satakopa* beseeches the Lord to rescue him and lead him on the Right path.

स्वानां निर्वाहकत्त्वात् अहिपतिशयनादब्धिवर्णस्वभावात्
अत्यन्तोदारभावाद्धलभिदुपलतद्दर्शनीयत्वयोगात् ।
सन्मौळित्वात्तुळस्या प्रियकरणमुखैरण्डसृष्टौ पटुत्वात्
सुप्रापत्त्वादिभिस्तं फलमतुलमवैत् भेजुषां एष नाथम् ॥ ५६ ॥

Sloka : 56

These hymns may be taken also as an earnest plea to *Satakopa's* fellowmen, to turn to the Lord, thus :—
"The Lord has proved Himself a sure help to His devotees;
He lies on the Serpent - couch, (always awake to our call);
His sea - hue is a sure symbol of His generous Nature, immeasurable;
Even *Indra* is demonstrably eager ever, to behold Him;
The green *tulsi*, wreathed well around His head,
betokens His skill in creating the Universe,
out of compassion;
He is easy of access;
He is Life's fruit, unequalled. Why don't ye reach unto Him?"

कल्पान्तेऽपि स्थितत्त्वात्सकलसुरगणस्रष्टृभावात् जनानां
रक्षाद्यापादकत्त्वात् शिवविधिभरणात् सर्वदेवात्मभावात् ।
तत्तत्कर्मानुरूपं फलवितरणतो वैनतेयध्वजत्त्वात्
मार्कण्डेयावनादेः प्रभुमथ शठजित् प्राह सर्वामरोच्चम् ॥ ५७ ॥

Sloka : 57

Century IV - Decad 10

The Lord is supreme - greater than all the hosts of heaven;
Does He not exist alone, even at the end of a *Kalpa*?
Does He not create again all the heaven - dwellers?
Who but Him saves all from dire ruin?
Does He not bear in Himself, *Siva* and *Brahma* too?

Isn't He the in - dweller of all the gods ?
He alone keeps count of all the deeds in the world,
and fructifies them befiittingly ;
His *Garuda - standard* does indeed proclaim His
supremacy ;
In sooth, it was He that saved *Markandeya* and other
devotees, from the clutches of Death !
Aren't these proof enough ?—saith *Satakopa*.

नित्यैश्वर्यं तु तुर्यं सहजबहुलसद्भोग्यमन्योन्यसक्तम्
क्लेशापादिस्वतुल्यं स्वजनकृतकृतार्थीकृतं स्नेहिवैद्यम् ।
संयुक्तं सद्गुणौघैः स्वजनपरिहृतोपेक्ष्यमिष्टार्थरूपं
श्रेष्ठं निश्शेषभोग्यादमनुतशतके देवतासार्वभौमम् ॥ ५८ ॥

Sloka : 58

Cent ry IV - Decads I to 10

A Review

In this Century, *Satakopa* proclaims the supremacy of the Lord, by pointing to His following attributes :-
His imperishable riches, being the natural repository of all things truly enjoyable, which by association with Him, become the cause of pain, during separation from Him ;
His fulfilling the desires of His devotees ;
His being the physician to all those that cherish Him ;
His being the store - house of all beneficent qualities, ready to pour out in a flood ;
His preventing the devotees from hankering after joys, that He does not approve,

He Himself being all the excellent Ends of Life ; in short
His being the Fount of Bliss, infinite !

चक्रस्फायत्करत्त्वात् स्वजनवशतया रक्षणोद्युक्तभावात्
भव्यत्त्वात् स्वात्मदानात् अमलतनुतया श्रीगजेन्द्रावनाच्च ।
नानाबन्धुत्वयोगात् विपदि सखितया व्याजमात्राभिलाषात्
कारुण्याधीनवृत्तिं कमलदृशमवैत् कारिसूनुः कृतार्थः ॥ ५९ ॥

Sloka : 59

Century V - Decad I

Satakopa, the son of *Kari* being himself the recipient of the Lotus - eyed Lord's compassion, reiterates with conviction, that all His acts are indeed motivated by compassion :—
The Discus ever swelling in glory in His hand
doesn't it betoken His eagerness to protect
tne devotees, who hold Him in the bonds of love ?
How sociable and ready to gift Himself, and His body,
immaculate, to His votaries (the cowherdesses),
did He prove (while He appeared as *Krishna*) ?
Didn't He hurry to rescue the distressed Tusker too
(from the clutches of the crocodile) ?
He is our *Kinsman* (father, mother, brother and the rest),
and a true friend, who stands by us in times of peril ;
He wants the least excuse to help us !

पाथोधिप्रौढकान्तौ सरसतुळसिकालङ्कृतौ दातृभावे
वैकुण्ठत्त्वे च चक्रप्रहरणवशितादेवतास्थापनादौ ।
स्वानामच्यावनादौ सकलनियमने सर्वकर्मेज्यभावे
नित्यासक्तैः स्वभक्तैर्जगदघशमनं प्राह कृष्णं शठारिः ॥ ६० ॥

Sloka : 60

Century V - Decad 2

Dost thou doubt that *Krishna* would wipe out.
all our sins (as He declared) ?
Behold His swelling lustre like unto the dark sea,
and the fragrant *tulsi* wreath adorning His head !
Do they not indicate His generous nature, ready to
give us everything, even the Bliss Supernal ?
Does not His *Discus - missile* proclaim His sway
over all ?
Who keeps the lesser gods firm in their seats of
power ?
He never fails His devotees - He keeps His word of
promise ever !
He is the inner Director of all the Devas ; and so,
whatever is offered to them,
He is Himself the recipient !
His devotees would cherish Him always !
–saith *Satakopa*.

ज्योतीरूपाङ्गकत्त्वात् सरसिजनयनानिष्टविध्वंसकत्त्वात्
मेघौघश्यामळत्त्वात् श्रितसरसतयोत्कृष्टसौलभ्ययोगात् ।
रक्षायां सावधानात् सुभगतनुतया सोपकरास्त्रवत्त्वात्
स्वानां प्रेमातिमात्रं जनयति भगवानित्यवदीत् शठरिः ॥ ६१ ॥

Sloka : 61

Century V - Decad 3

The Lord Himself generates in His devotees, their
swelling passion for Him !
Is it any wonder that they are enthralled—
by the effulgence of His Form, His lotus - eyes,
and His complexion dark like a cluster of rain clouds;
the memory of His exploits, laying low the
unrighteous ones;
and of His extreme concern for those that love Him,
and His unrestrained sociableness ?
His auspicious Form, holding all His weapons ready
to give succour at the instant - how ravishing it is !
–saith *Satakopa*.

आपद्बन्धुत्त्वकीर्त्या यदुकुलजननात् धीरवीरत्त्वकीर्त्या
लोकानां विक्रमाच्चाश्रितदुरितहृतेरद्भुतैः चेष्टितैश्च ।
चक्राद्यस्त्रान्वितत्त्वात्कमलनयनता संपदा वामनत्वात्
क्षीराब्धौ शेषशायी जगदवनमहादीक्षितो अज्ञायि तेन ॥ ६२ ॥

Sloka : 62

Century V - Decad 4

The Lord hath vowed to save the world ; this is
His one concern ever !
"A true friend in times of peril"—this is
His glorious appellation, well - proved !
Witness His birth in the *Yadu* clan (as Krishna),
and as a heroic warrior bold,
(Rama, in the royal race of *Ikshavaku*) !
And what about His advent as *Vamana*,

the charming, and His sudden shooting up
as *Trivikrama*, bestriding the worlds entire ?
How strange, baffling and marvellous
are the ways, He resorts to,
for removing the distress of His devotees !
His Lotus - eyes keep ever awake, while He rests on
His Serpent - couch
on the Milky ocean ; His limbs do hold ever ready,
the *Discus* and other weapons !
–Thus affirms *Satakopa*.

शङ्खाद्यैर्यज्ञसूत्रादिभिरपि च तथा शार्ङ्गमुख्यैः तुळस्या
विम्बोष्ठाद्यैस्सुनासाव्रतति निरवधिज्योतिरूर्जस्विमूर्त्या ।
नेत्राब्जाद्यैरशेषाभरणसुषुमाया स्वैश्च भक्तैर्मनोज्ञो
देवः स्वानामजस्रं स्मृतिविषयतया भाति चेत्यभ्यधायि ॥ ६३ ॥

Sloka : 63

Century V - Decad 5

The devotees who have beheld once, the Form
of the Lord (at *Kurungudi*), cherish it always !
In their mind's eye, even whilst they are afar,
the beauteous vision arises clear -
The *conch* and other adornments glow first ;
then the lustrous "thread", across His bosom ;
His flashing diadem, the green *tulsi* wreath, and
the mighty Bow ;
The "cherry" lips, the grand nose, the lotus - eyes
(brimful of compassion) ; yea, the whole lovely
Form
resplendent, in ornaments manifold,

swims into their ken !
–saith *Satakopa*.

स्रष्टृत्वाद्यैः जगत्याः सकलविधकलावर्तकत्वेन भूता–
न्तर्यामित्वेन कृत्युद्धरणपरतया भूपरापाकृतेश्च ।
शैलेन्द्रोद्धारणाद्यैः स्वजनहिततया ब्रह्मरुद्रेन्द्रभावात्
दुष्कर्मोन्मूलनाद्यैः प्रभुरनिशमहंबुद्धिबोध्योऽन्वभावि ॥ ६४ ॥

Sloka : 64

Century V – Decad 6

In this Decad, the Sage, *Satakopa* does in truth
'consciously' enjoy the Lord, (as did the cowherdesses
of old) ;
Yea, He is close to the Lord - the Creator of the
Universe,
the propagator of all the Arts, the in - dweller of
all Beings, the Supreme Director at all times,
easing the burden of the earth and protecting
His devotees, by wondrous acts, like the lifting of
the high Mount,
uprooting all their sins and swaying *Brahma*,
Rudra, Indra and the rest to His will !

सर्पाधीशेशयत्त्वादरिदरभरणात् सानुकम्पत्वयोगात्
सत्साहाय्यात् अशेषान्तरनिलयतयाभूसमुद्धृत्युदन्तैः ।
सर्वेषां तातभावादितरजनदुराधर्षतादेः शरण्यम्
दीनानां प्राह विष्णुं शठजनमथनोदेवता सार्वभौमम् ॥ ६५ ॥

Sloka : 65

Century V - Decad 7

The Supreme Lord (at *Vanamamalai*) is the
sole refuge for the lowly and the lost !

It is He that lies on the mighty Serpent couch,
the wielder of the Discus, compassionate to all,
sure help in time of need, the in - dweller of all ;
He that (as a Boar) lifted up the sinking Earth
is the loving parent to those that cherish Him,
and an implacable foe to others–
Declares *Satakopa*.

निस्सौहित्यामृतत्त्वात् स्वदशजनितयाऽनन्यभावप्रधानात्
मर्यादातीतकीर्त्या नळिननयनतो नायकत्त्वात् सुराणाम् ।
सर्वश्रैष्ठ्यादियोगादनितरगतिताद्यावहासन्नभावात्
दास्ये स्वे स्थापयेत् स्वान् हरिरिति शठजित् स्थापयामास
कृष्णम् ॥ ६६ ॥

Sloka : 66

Century V – Decad 8

Sri *Krishna* Himself establishes the votaries in His service ;
Behold Him at repose, as ambrosia, unsatiating (in Kudanthai) !
He takes on many a Form at His sweet will and pleasure !
His glory is infinite ; His lotus eyes are so charming !
He is the Director of all the denizens of heaven !
The Lady of the Lotus ever abides in Him ; His glow is superb ;
He relieves the distress of His devotees ; He is Himself the Means
for attaining Him - the supreme End !
No wonder then, He holds His adorers in willing thrall !
–Affirms *Satakopa*.

स्वामित्त्वात् संश्रितानां उपकरणरसात् स्वेष्टसंश्लेषकत्त्वात्
सर्वास्वादत्वभूम्ना कपटबहुतया दारुणापत्सखत्वात् ।
दिव्यस्थानोपसत्या भ्रमदरिभरणाच्चापि नारायणत्वात्
अत्यासन्नः श्रितानां भवति हरिरिति प्राह कारेस्तनूजः ॥ ६७ ॥

Sloka : 67

Century V - Decad 9

Sri *Hari* is here quite near (*at Tiruvallavazh*) for all to adore !
He the Master Supreme, delights in rendering help to His devotees in diverse ways !
He who reposes on His chosen Couch, (Serpentine), is the admixture of all things sweet ;
He is the great Deluder !—Didn't He appear as a tiny *Dwarf* and seize all the worlds ?
No wonder He keeps He worlds inside Himself at the time of greatest peril - (the *Deluge*) !
He dwells in pleasant places, whirling the Discus (in His hand) !
He is *Narayana*, the Refuge for the righteous!
–Declares *Satakopa*, the son of *Kari*.

प्रादुर्भावादिवृत्तैर्वृषगणदमनात्पूतनाशातनाद्यैः
मोहार्थं बुद्धकृत्यैर्गिरिदरभजनस्वीकृतेः स्थानभेदैः ।
तेजोध्वान्तादिभावात् जलनिधिशयनात् भिक्षणाद्यैः त्रिपद्याः
पीयूषस्पर्शनाद्यैः शिथिलयति हरिः स्वीयहृच्चेत्यथोचे ॥ ६८ ॥

Sloka : 68

Century V - Decad 10

The Lord, (as *Krishna*) does indeed shatter
the hearts of His devotees !

His ways, mysterious and marvellous, are too great to endure !
Born at one place, He fled to another, the instant ;
He subdued seven bulls, (just to win a dame) !
He drank in the life of *Putana* (who came as a mother to give Him suckle) !
(And many other evil ones, He slew while yet a child) !
They say, He appeared as *Buddha* - the Enlightened - just to delude the evil ones !
The offerings made to the *Govardhana* Hill, He Himself gobbled up !
He is present at many a hallowed shrine, just for our convenience !
He is the guiding light to the faithful,
and the dazzle, blinding the eyes of the faithless !
He reposes on the ocean in tiny Form ;
Isn't He the one that came as a little Dwarf, to beg for alms, and seized the worlds entire ?
His sweet ambrosial touch, did it not madden all ?
—saith *Satakopa*.

इत्थं कारुण्यनिघ्नं दुरितहरजनं प्रेमतीव्रं दुहानं
लोकानां रक्षितारं स्मृतिविषयमहंभावनागोचरं च ।
दीनानां सच्चरण्यं स्वरसकृतनिजप्रेष्यतावास्छमूचे
प्राप्तं शक्तिप्रदं श्रीपतिमिह शतके श्रेयसामेकहेतुम् ॥ ६९ ॥

Sloka : 69

Century V - Decads I to 10
A Review

Thus, in this Century, *Satakopa* affirms that the Lord is the only Means to secure all that is great and good ;

This is the gist :—
Isn't He the Fount of infinite compassion ?
Do not even His devotees rid us of all sin ?
Doesn't He generate in us great love for Himself ?
He, the protector of the worlds, lets us cherish in our memory consciously, His glorious Form, delighting all our senses ;
He is the only sure Refuge to the lowly and the lost ;
His service is ever a source of delight to His votaries ;
He is near us, here and there, easy to adore ;
When our mind and heart flag, He revives
them; isn't He the Consort of *Sri ?*

चक्रित्वात्स्वामिभावात् विपदि सखितया बिम्बदृश्याधरत्वात्
अब्धिश्यामात्मकान्त्या धृततुळसितया निर्जराधीशभावात् ।
रक्ताभास्याङ्घ्रिभावात् पृथुमकुटतयाश्चर्यचर्याविशेषैः
लङ्काध्वंसाच्च कृष्णं शठजिदकथयत् देशिकद्वारगम्यम् ॥ ७० ॥

Sloka : 70

Century VI - Decad I

The Lord, *Krishna*, (residing at *Tiruvanvandoor*) can be reached only through the grace of the Acharyas, saith *Satakopa* ; He exclaims :—
"Does not the *Discus* in His hand proclaim His supremacy ?
Isn't He the true Friend, in times of peril ?
Didn't He (as *Rama*) destroy the city *Lanka* (of the oppressor, *Ravana*) ?
How charming is His visage, with the cherry - red lips,

the dark - blue complexion, like unto the waters of
the ocean,
green *tulsi* wreath, signifying His overlordship
of the *Devas*, the (lotus) red soles of His Feet, and
the high Diadem !
And how marvellous and strange are His ways !"

पूर्णत्त्वात् गोपनारीजनसुलभतया लोलनादम्बुराशेः
न्यग्रोधाग्रेशयत्त्वात् अरिसुभगतया श्रीमहीवल्लभत्त्वात् ।
निर्दोषोत्तुङ्गभावात् निरवधिकयशस्सद्दशीकारिद्दक्त्वात्
मोक्षस्पर्शेच्छया च स्वयमभिसरतीत्याह कृष्णं शठारिः ॥ ७१ ॥

Sloka : 71

Century VI - Decad 2

The Lord (who resides at *Vanduvarai*) comes
of His own accord to where His devotees are !
His *infinite* glory is co - eval with His easy
accessibility - Was He not at the beck
and call of the simple cowherdesses (of *Brindavan*) ?
Remember also how for the sake of the *Devas*, He
churned the ocean !
And wondrous still, did He not in the form
of a child, repose on a tiny banyan leaf (at the
Deluge) ?
Ah, the glory of the Lord, when He holds the
flaming Discus, in the
company of His two consorts, *Sri Devi & Bhoodevi* !
(Symbol of Power, Compassion and Forbearance,
co - existing !)
The Highest of the high, with not a vestige of
blemish,

His glory spreading boundless, by His gracious
look, steals the hearts of the righteous ones !
(Does He long for the embrace of His devotees,
even more than they for His touch ?) - (Either way)
Isn't His touch a contrivance to liberate the faithful ?
—saith *Satakopa*.

संपद्दारिद्र्यभावादसुखसुखकृतेः पत्तनग्रामभावात्
पुण्यापुण्यादिभावात्कपटऋजुतया सर्वलोकादिभावात् ।
दिव्यादिव्याङ्गवत्त्वात् सुरदितिजगणस्निग्धशत्रुत्वकीर्त्या
छायाछायादिभावात् अघटितघटकं प्राह कृष्णं शठारिः ॥ ७२ ॥

Sloka : 72

Century VI - Decad 3

The Lord (who resides at *Tiruvinnagar*)—
do you known His contrary dual Nature ?
Poorest of the poor, and yet infinitely rich ;
Causing pain and joy (by turns and even at the same
time) ;
An unsophisticated Rustic and also a polished City -
dweller ;
Doing both good and wrong ; straightforward and
deceptive too ;
Being all the worlds and yet not of them ;
His limbs pure and yet covered with the dust of the
earth ;
Steadfast friend to the *Devas* and inplacable foe to
the *Asuras* ;
Both a cooling shade and the scorching Sun !
Lo, who could fathom His ways inscrutable ?
—wonders *Satakopa*.

रासक्रीडादिकृत्यैः विविधमुरळिकावादनैर्मल्लभङ्गैः
गोपीबन्धार्हभावात् व्रजजननमुखैः कंसदैत्यादिभङ्गैः ।
प्रादुर्भावैर्निहीनेष्वसुरभुजवनच्छेदमुख्यैश्चरित्रैः
आकर्षत्सर्वचित्तं हरिरिति कथयामास कारेरपत्यम् ॥ ७३ ॥

Sloka : 73

Century VI - Decad 4

Hari (who dwells in *Vanduvarai*) indeed
steals the hearts of all ! (How could it be other-
wise ?)
Do you recall - how He (as *Krishna*) sported
in glee with song and dance among the cowherdesses
and played sweet notes on His flute ?
Or, how He laid low the wrestlers, the evil *Kamsa*,
and the other demons,
and yet let Himself be bound by the cowherdesses ?
Or how, being born to *Devaki* (the royal dame),
He fled to mingle with the simple rustic folk ?
Or, how He did hew down *Banasura's* forest of
arms ?
Surely, these ways would hold us in thrall !
—Saith *Satakopa*, the son of *Kari*.

शङ्खाच्चक्रादितश्च त्रिदशसुरतया सिन्धुशायित्वभूम्ना
तद्वच्चोदारभावादरुणसरसिजाक्षत्वचिह्नेन देवः ।
देवीभिः सेव्यभावादतिसुलभतया स्वेष्वतिस्निग्धभावात्
बन्धुभ्यः स्वान्मुरारिर्विघटयति हठादित्यवोचत् शठारिः ॥ ७४ ॥

Sloka : 74

Century VI - Decad 5

Beware of the Lord (who resides in *Tiruttolaivilli*
Mangalam) !
He is out to snatch us forcibly from all our kith and
kin !
Do you know His wiles for this ?
He would first display, His (white) *conch* and
the (flaming) *Discus* ! (Is this to bewitch us or to
frighten us ?)
Then He would declare Himself to be the Supreme
Master of all the hosts of heaven, lying
cool and cosy on the (Milky) Ocean !
(Is this to impress us with His glory ?)
He would then let us infer that He is as generous
as that ocean (which yielded treasures galore, of
yore) !
Soon, He would turn on us full blast, the charm of
His Lotus eyes (a mighty snare) !
We would then realise that this is the seal and
emblem of His overlordship !
Surely, He who is ever adored by His grand consorts,
is easily accessible unto us too, and would lavish
all His love on those that cherish Him !
--Saith *Satakopa*.

पारम्याद्यैश्च पञ्चायुधविहतिमुखैर्ब्रह्मणः स्रष्टृभावात्
देवानां स्वामिभावात् अपि सुभगतयाऽलङ्कृतेः कुन्दभङ्गात् ।
प्रादुर्भावैश्च सर्वान्तरनिलयतयाऽहम्ममत्वेऽतिधैर्यम्
चातुर्यादींश्च नृणां अपहरति हरिश्चेत्यभणीत् शठारिः ॥ ७५ ॥

Sloka : 75

Century VI - Decad 6

The Lord is an outright plunderer !
Caught in His clutches, His votaries
would lose all sense of "I" and "Mine" ;
their courage and skill, beside !
Isn't this quite easy and natural for Him
the Supreme, (that bestrode the worlds),
bearing the five weapons always ?
Isn't He the creator of *Brahma*, our own progenitor
and the Overlord of the Devas ?
Further, isn't His generosity well - known,
and His Form well - adorned, quite winsome ?
Who could resist Him ?—Remember the demons
in the form of trees, struck down by Krishna !
Also recall how He has come down
to this world oft, in different forms (as Rama
Krishna, and so on) !
Ah, finally could we forget that He is ever
right inside us, be - known and unknown !
—saith *Satakopa*.

पारम्यात् भव्यभावात् स्रगभिहितसुखैः श्रीशतैश्वर्यभून्ना
स्नेहित्त्वेनाभिरूप्यात् श्रितपरवशता सर्वलोकेशताद्यैः ।
धृत्यादेरादिहेतुं मुरमथनमथाव्याहरत्संश्रितानां
वेदानागस्त्यभाषावपुष उदधरत् श्रेयसे देहिनां यः ॥ ७६ ॥

Sloka : 76

Century VI - Decad 7

With His Supremacy intact, the Lord appeared
in this world (as *Krishna*) ;

His devotees are enamoured of His (*tulsi*) garland—
and speak about it ever ;
Isn't it the insignia of *Sri* and all other prosperity ?
His heart is full of love (for his votaries) ;
With His Form beauteous, He is ever at the call of
His adorers ;
He, the Master of all the worlds, is the primal
cause of courage and zeal in His devotees ;
Do not His exploits and sports during each
manifestation, serve just this purpose ?
Behold, the Lord that slew *Mura* is here (at *Kolur*) !
Thus expounds *Satakopa*, the Sage that
for the good of all men, did give generously,
the import of the *Vedas* in *Tamil* (*Agastya's*
language).

लोकस्रष्टृत्वशत्तयायुधसुभगतया जिष्णुसारथ्ययोगात्
स्रग्भाङ्देवेशभावात् गरुडरथतया स्वाश्रितेपक्षपातात् ।
कान्त्या साम्राज्ययोगात् अवतरणदशा स्पष्टपारम्यतश्च
स्वीयायत्तस्वभूतिद्वयमथ कथयामास देवं शठारिः ॥ ७७ ॥

Sloka : 77

Century VI - Decad 8

Satakopa reiterates the glory of the Lord :—
He the Creator of all the worlds, glowing with His
weapons, five,
out of His own volition, became a charioteer to
Arjuna ;
He, the wearer of the (*tulsi*) wreath, symbol of His

overlordship of the *Devas*, has *Garuda* as His unique vehicle ! Yet He is partial to His devotees !
The effulgence of His Form, with the high imperial Diadem,
proclaimed His Supremacy, even when He appeared as a mortal !
Well, the Lord of Earth and Heaven holds Himself bound by His devotees !

सर्वात्मत्वात् जगत्याः क्रमणत उत संरक्षणात् विष्टपानां
शत्रुध्वंसात् परत्वाद्यभिमतदशया पञ्चधावस्थितत्वात् ।
निर्वाहादण्डकोटया बुधदयिततया सर्वशीर्ष्ण्यङ्घ्रिदानात्
मोक्षेच्छोत्पादकत्वात् हरिमथ शठजित् वक्त्यनर्हद्वियोगम् ॥ ७८ ॥

Sloka : 78

Century VI - Decad 9

How can I bear to be parted from the Lord ?
Isn't He the inner Soul of all things - sentient and otherwise ?
Did He not bestride the worlds and graciously
lay His Feet on the heads of all Beings ?
Who else is the Saviour of all the worlds, and
the destroyer of His foes ?
Doesn't He (for our sake) appear in Five Forms,
Para, *Vyuha*, *Vibhava*, *Archa* and *Antaryamin* ?
He, the Director of the Universe, vast and innumerable, holds the wise ones, as His inner life !
Doesn't He ever rouse in us the desire for Liberation ?
—Thus exclaims *Satakopa*.

आपत्संरक्षणादर्युपकरणतया मेघसाम्यादिभूम्ना
स्वानां विश्वासदानात् सुरगणभजनात् दिव्यदेशोपसत्त्या ।
प्राप्याप्राप्यत्त्वयोगात् स्वजनविजनयोः सत्प्रपत्तव्यभावात्
ऊचे नाथं शरण्यं श्रुतिशतविदितं वेङ्कटेशं शठारिः ॥ ७९ ॥

Sloka : 79

Century VI - Decad 10

Satakopa says :—
"The Lord who dwells on the blessed *Venkata Hill*, is the sure help in times of peril !
For what else does He bear the *Discus* ?
Doesn't His complexion dark like the rain - cloud proclaim His bounty ?
He Himself bestows unwavering faith (to His devotees).
The Lord cherished by the hosts of heaven,
easy of access to the faithful, but hard to attain
by His detractors, is the only Refuge for the righteous !
This is the Truth revealed by all the Vedas !"

इत्थं सद्वारगम्यं स्वयमितमसहस्थायिनां योजनार्हं
कर्षन्तं स्वैश्वरित्वैर्विघटितविजनं स्वान्वितस्तेयदक्षम् ।
धृत्यादीनां निदानं घटकवशमहाभूतियुग्मं शठारिः
वैघट्यस्याप्यनर्हं प्रपदनसुलभं प्राह षष्ठे शरण्यम् ॥ ८० ॥

Sloka : 80

Century VI - Decads I to 10
A Review

This is the gist of the sixth century of the hymns of *Satakopa* :—

Through the grace of the *Acharyas*, the Lord will
come to us of His own accord ;
He is the great reconciler of all things opposite ;
The stories of His marvellous acts, charm the hearts
of His devotees ;
tear them away from their kith and kin ;
and make them lose the sense of "I" and "Mine" ;
When our heart flags, He infuses Zeal and courage ;
He is the Lord of *Vaikunta* and all other worlds,
beside ;
To part from the Lord, worthy of our Surrender and
so easy to attain,
is indeed unbearable !

निस्संख्याश्चर्ययोगादतिमधुरतयाऽथोजगत्कारणत्वात्
न्यग्रोधार्हत्त्वभूम्ना त्रिदशपतितया वाङ्मनस्सन्निधानात् ।
पीयूषस्पर्शनाद्यैः अखिलपतितया लोकसंरक्षणाद्यैः
शाठ्याशङ्कां सहेत त्रितनुरसुरहेत्याह चिन्तान्तिकस्थः ॥ ८१ ॥

Sloka : 81

Century VII - Decad 1

Lo, I am wracked with a doubt - am I being let
down as a prey unto my senses ?
This unworthy thought, may the compassionate
Lord forgive !
How innumerable, His marvellous acts !
How sweet His nature !
He, the First cause of the Universe, the Master of
the heavenly hosts, reposed on a tiny banyan leaf,
quite at ease ;

He glows in our thought and word !
The sole Director of all the worlds, ever intent on
their protection,
He has three Forms (*Brahma, Vishnu* and *Siva*), do
you ken ?
He bestowed ambrosia on the *Devas* and struck
down the *Asuras* !
(Surely He would put down my evil propensities
and gain for me the life eternal !)
—saith *Satakopa*.

श्रीरङ्गे सन्निधानान्निखिलजगदनुस्रष्टृताद्यैः शुचित्वात्
विध्वस्तानिष्टभावादुरगशयनतः पुंसु कर्मानुरूपम् ।
शर्माशर्मप्रदानात् जलदतनुतयोपक्रियातत्परत्वात्
स्वामी स्वानां विगर्हां उपशमयति चेत्याह धीमान् शठारिः ॥८२॥

Sloka : 82

Century VII - Decad 2

The Creator (Protector and Destroyer) of the
Universe,
the immaculate one, reposes on His Serpent -
Couch, here, in hallowed *Sri Rangam* !
(In His Form as *Narasimha*) He destroyed the evil
demon (*Hiranya*) !
He bestows happiness or misery on mortals,
according to their past deeds, good or evil !
His hue, dark as a rain - cloud reminds all
of His generosity and sure help in times of peril !
He is a magnanimous Master, who would appease

His devotees, even when they would chide Him
(for assumed neglect) !
—Thus saith the wise *Satakopa.*

पद्माक्षत्वेन हृत्स्थः परमखनिलयः स्वोपकारी विगर्जत्
शंखोऽनिष्टप्रहर्तादरविलसनकृद्रक्षकोऽम्भोधिदृश्यः ।
आपत्संरक्षकः श्रीमकरवरलसत्कुण्डलः स्वाङ्गकान्त्या
स्वेषु स्वं गोप्तृभावं प्रकटयति हरिश्चेत्यशंसत् शठारिः ॥ ८३ ॥

Sloka : 83

Century VII - Decad 3

The Lotus - eyed Lord, dwells in our hearts,
in His seat supernal (*Parama pada*),
and in holy shrines alike !
Here He is (at *Tirupperai*), with His resounding
Conch, the slayer of demons and the protector of
His devotees - *Hari,* the sure help in time of peril!
The cloud - hued One, with His glittering ear -
rings,
by the glow of His limbs, Himself proclaims
His protective nature to His devotees !
—saith *Satakopa.*

विक्रान्त्या विष्टपानां अमृतमथनतश्चोद्धृतेर्भूतधात्र्याः
कल्पे लोकादनाच्च क्षितिभरहरणात् दैत्यराजप्रहारात् ।
लङ्कासङ्कोचकत्वात् असुरभुजवनच्छेदनात् लोकसृष्टेः
धृत्या गोवर्धनाद्रेः स्फुटजगदवनप्रक्रियं श्रीशमाह ॥८४॥

Sloka : 84

Century VII - Decad 4

The Lord Consort of *Sri*, how oft, He has manifested
His deep concern for the welfare of the worlds !
Didn't He (as *Trivikrama*), bestride the
worlds (to rid the *Devas* of *Bali's* oppression) ?
Before this, didn't He (in *Tortoise* - Form) churn
(the Milky Ocean)
to gain ambrosia (for the Devas) ?
And (as a mighty *Boar*), didn't He lift up the
sinking Earth ; and (as the Man - Lion), slay
the Demon - King (*Hiranya*) ?
Didn't He (as *Rama*) destroy (*Ravana's*) Lanka ?
And didn't He (as *Krishna*), ease the Earth's burden
(thro' the Great War) ;
and hew down *Banasura's* forest of arms ?
Didn't He also lift up the *Govardhana Hill* (to save
the cowherds from Indra's ire) ?
He lets the worlds emerge out of Himself
and keeps them safe inside too, at the time of
Deluge !
—saith *Satakopa.*

साकेते मुक्तिदानात् स्थिरचरजनुषां सर्वशोरक्षकत्वात्
चैद्ये सायुज्यदानात् जगदुदयकृतेरुद्धृतेर्भूमिदेव्याः ।
याच्नार्थं वामनत्वात् शिवभजकमुनेः मोक्षदानाद्युदन्तैः
स्नेहं सर्वाश्रयं स्वं प्रकटयति हरिश्चोत्यथाज्ञायितेन ॥ ८५ ॥

Sloka : 85

Century VII - Decad 5

The Lord appeared as the Prince of *Ayodhya*

and rid the earth of *(Ravana's)* oppression; more than this,
He gave unto all in his city, sentient and otherwise, Salvation sure !
Wondrous still *(as Krishna)* He gave that bliss also to *Sisupala* (His inveterate despiser)!
He created the worlds; He lifted up the sinking Earth;
He became a tiny dwarf, to beg (for the sake of the Devas);
And He it was that saved *Markandeya*, Siva's devotee (from the cruel clutches of Death, for ever)!
Is it any wonder that the memory of these acts of the Lord,
enthrals the devotees and makes them seek His feet as Refuge !
All this is the doing of Hari - saith *Satakopa*.

नाभीपद्मोज्वलत्वात् विधिशिवभजनीयाङ्घ्रिभावात् गवां च
त्राणाद्यैः सर्वभूतान्तरनियमनतः संश्रिते भव्यभावात् ।
ब्रह्माद्यापद्विमोक्षादसुरनिरसनात् त्रातरक्षोनुजत्वात्
स्वीयाक्रन्दापहारी भवति भगवानित्यवादीत् शठारिः ॥ ८६ ॥

Sloka : 86

Century VII - Decad 6

Out of the Lord's navel, blossomed the Lotus (of the Universe):
His Feet, *Brahma*, *Siva*, and the rest, ever adore ;
Their deliverer in times of peril, isn't He ?
He is the inner Director of all beings; yet, a bondsman to His adorers, even to the cows (of *Brindavan)* which He protected!

He subdued the inimical *Asuras;* He was also the loving protector of *(Vibishana)* the evil *Rakshasa's* brother!
The compassionate Lord cannot indeed bear the distressed cry of His devotees !
—so declares *Satakopa*.

दृग्भ्यां पद्माकृतिभ्याममरतरुलता नासिकातोऽधरेण
भ्रूचापेन स्मितेनाप्यथ मकरलसत्कुण्डलाभ्यां विशिष्टः ।
फालेनार्धेन्दुभासाऽमलमुखशशिना नेत्रशोभादिभाजा
श्रीमान् देवः किरीटी स्मृतिविशदतनुर्भाति चेत्यभ्यदायि ॥ ८७ ॥

Sloka : 87

Century VII - Decad 7

The glorious enchanting Form of the Lord is visioned clear, in the mind's eye of His devotees;
His face doth shine, like a full moon without a stain
with the beauteous features of the eyes, the nose, the lips, the brows, the smile, the ringed ears and
the forehead - each so charming !
These limbs remind us, in turn,
of the (red) lotus, the tender shoot of the heavenly tree ;
the red coral, the bow, the flashing lightning,
the sparkling tender leaf and the bright half - moon!
And the gracious look in the eyes - how heartening !
The high diadem indeed crowns His glory !
—Thus saith *Satakopa*.

भूतैश्चन्द्रार्यमाद्यैः सकलयुगगतैः वस्तुभिश्चेतनाद्यैः
स्वैः लोकानां नियत्या स्मरणतदितरोत्पादनान्माननाद्यैः ।
दुर्ज्ञेयत्वात् स्वभाजां बहुशुभकरणात् वेदवेद्यत्वभावात्
श्रीमानाश्चर्यनानाविभव इति ततः श्रीधरः प्रत्यपादि ॥ ८८ ॥

Sloka : 88

Century VII - Decad 8

The Lord in whom abides His consort *Sri*,
who can fathom His glory, multi - faced, and marvellous ?
He is the Director of the Elements and the Sun and Moon, beside ;
Nay, He is all things that last, aeon after aeon !
In Him is contained all things, sentient and insentient ;
All things obey Him, in inexorable law ;
Pride and egoism - the root of our pain - they come from Him too ;
His nature is inscrutable ; Has He a Form or no ?
you can have it either way - as the *Vedas* declared of yore !
What does all this matter ? - He fails not to do good to His devotees, in diverse ways !
—Saith *Satakopa*.

स्वामित्वाश्चर्यभावादपि च करुणया दत्तवाग्जृम्भणत्वात्
उच्चीवापादकत्वादघटितघटनाशक्ति वैकुण्ठयोगात् ।
शुद्धस्वान्तत्वचक्रायुधजलधिसुतावल्लभत्वात् पितृत्वात्
स्वेस्तोत्रे विष्णुरप्रत्युपकृतिविषये स्वान् युनक्तीत्यगायत् ॥ ८९ ॥

Sloka : 89

Century VII - Decad 9

The pervader of all things, and the Director of all beings,
whose ways are wondrous, out of His compassion alone, seeking no return, impels His devotees to engage themselves ever in His praise (just to find an excuse for saving them) !
At his bidding, tongues are loosened and words pour forth in a flood !
The Lord of *Vaikunta*, is out to save, even the wicked ones !
What is impossible to the Reconciler of contraries ?
Isn't His inner nature, pure and unalloyed ?
Isn't the bearer of the Discus and the consort of the Lady of the Waters,
the loving parent of the Universe!
—So sings *Satakopa*.

वैकुण्ठे नित्ययोगात् श्रितविवशतयानन्तकीर्त्युज्ज्वलत्वात्
शेषेशायित्वरुक्मिण्यभिमतसुरजित् बाणदोः खण्डनाद्यैः ।
ग्राहग्रस्तेभरक्षाभिरुचितविषये सन्निधानात् शुचित्वात्
स्तोतॄणां दुःखजातं विघटयतिहरिः तीर्थपादोऽभ्यदायि ॥ ९० ॥

Sloka : 90

Century VII - Decad 10

The blessed *Satakopa* again exclaims :—
The glory of the Lord of *Vaikunta* is ever rising!
Hasn't He appeared in Forms manifold,

at the call of His devotees?
He, the Supreme one that reposes on the *Serpent-couch*,
just to please *Rukmini*, His loving devotee,
subdued the Devas and their Lord!
Didn't He hew down the arms of *Banasura* (*Siva's* protege)?
In what haste, did He rush to relieve the Tusker
from the clutches of the Crocodile!
Here He is waiting at a hallowed shrine (*Tiruvaran Vilai*)
the Pure one, to wipe the tear from every eye!

शाठ्याशङ्कासहिष्णुं प्रशमितजनतागर्हणं स्पष्टरक्षं
व्याकुर्वन्तं स्वरक्षाक्रममखिलजनस्नेहितां दर्शयन्तम् ।
स्वीयाक्रन्दच्छिदोत्कं स्मरणसुविशदं विस्मयार्हद्विभूतिं
स्तोत्रे युञ्जन्तमाह स्तुतिकृदघहरं सप्तमेऽनिष्टचोरम् ॥ ९१ ॥

Sloka : 91

Century VII - Decads I to 10

A Review

This is the gist of the Seventh Century of the hymns of *Satakopa*:--
The Lord is all-suffering; He doesn't mind
the doubt of desertion, in His devotees ; He
quietens their rising rancour; He not only
manifests His protection,
but clarifies also the why and the how of it ; forsooth,
He desires the conscious love of His votaries!

He wouldn't endure the distressing call of the faithful ;
He would rather give no chance for it!
The Lord of wondrous glory, visions Himself clear
to the mind's eye of His adorers!
The Lord is a great Thief; yea, He removes all our ills!
He Himself impels His devotees to utter words of praise,
so as to remove all their sins (and misery too)!

श्रयाद्यैः पत्यादिमत्वाद्रघुयदुकुलयोरुद्भवात् स्वाश्रितेच्छा-
धीनेहाविग्रहत्वात्सकलचितामन्तरात्मत्वभूम्ना ।
स्वामित्वात्स्वाश्रितावेध्यखिलगुणतया ज्ञानिनामप्यदुःख-
स्थानेच्छापादनाद्यैः हरिरकथि परं दर्शनेच्छोः सुदृश्यः ॥ ९२ ॥

Sloka : 92

Century VIII - Decad I

Is it any wonder that *Hari* is the cynosure of His devotees?
He is the consort of *Sri*, *Neela* and *Bhoodevi*, as well;
(—Lord of prosperity, compassion and forbearance--;)
He was born in the race of *Raghu*,
and in the *Yadu* clan; He takes the Form, His votaries desire;
Isn't this quite natural for Him, who is the inward Soul

and Director of all beings, sentient and otherwise?
-He fulfils His own desire!
He is the repository of all auspicious attributes,
His adorers would cherish;
It is His sport to make even the wise feel miserable
and happy by turns!
(—sweet lover this!)
-saith *Satakopa*.

ताक्ष्योद्यद्वाहनत्वात् शुभनयनतया नीलमेघाकृतित्वात्
आश्चर्योच्चिष्टितत्वात् दुरवधरतया योगिभिः निर्जरैश्च ।
स्वेषु व्यामुग्धभावात् प्रतिहतिविरहाद्दुर्जनादृश्यभावात्
निस्संगानां जनानां सुलभतम इति प्राह नाथः शठारिः ॥ ९३ ॥

Sloka : 93

Century VIII - Decad 2

The Lord is supremely glorious, yet gracious;
Look, He has the *Garuda* for His aerial Mount;
But His looks rain compassion on all;
And His dark-blue hue, like a rain-cloud bespeaks
His bounty;
His ways are wondrous, strange (and yet a source
of perennial delight);
He can hardly be comprehended by the *Yogis* or the
Immortals;
But He Himself draws His adorers unto Him;
He makes them pine for Him and then blesses them
with His presence;
He is beyond the ken of the unrighteous;

yet easy of access to those that forsake the joys of
this world!
—saith *Satakopa*.

श्रीभूमीनायकत्वात् अरिसुकरतया कल्पसिन्धौ शिशुत्वात्
श्रीस्थानेसन्निधानात् सुरहितकरणात् श्रीनिवासत्वयोगात् ।
विक्रान्त्या विष्टपानां विधिदुरधिगमात् स्वेषु सौलभ्यभूम्ना
चैकाकी स्वाश्रितानां विहरणसमये श्रीधरः प्रत्यपादि ॥ ९४ ॥

Sloka : 94

Century VIII - Decad 3

Behold the Lord of *Sri Devi* and *Bhoodevi*, is here,
sporting in His hand the flaming *Discus* (in the
hallowed shrines at *Kolur* and *Puliyangudi*)!
Yea, He who reposes as a little child on the waters
at the time of the *Deluge*,
He, who looks after the welfare of the *Devas*, and
He, in whom abides ever the Lady of the Lotus, is
here!
Isn't He who bestrode the worlds, incomprehensible
even to *Brahma*, readily accessible unto His
devotees?
He sports with Himself! Yet He bears
on His bosom, His consort *Sri!*
He fulfils all the desires of His adorers
(This too is a sport for Him!)
—Saith *Satakopa*.

दुर्दान्तेभेन्द्रभङ्गात् शुभनिलयतया साम्यतश्चेतरेषां
स्वायत्तत्वेन भानात् श्रितहृदि सततं देवतद्द्वेषिसंघे ।
मित्रामित्रत्वयोगात् जगदुदयकृतेः देवतात्मत्वमुख्यैः
श्रीमान् वैकुण्ठनाथः श्रितविहितसमग्रत्वभूमान्वभावि ॥ ९५ ॥

Sloka : 95

Century VIII - Decad 4

It only redounds to His glory that the Lord of
Vaikunta is here, in this blessed shrine (at
Tiruchengur)
He, who slew the great Tusker in rut (will quieten
our egoistic madness);
Doesn't He look alike on us mortals, and the hosts
of heaven?
He glories in binding Himself to His devotees, who
vision Him ever in their hearts;
He is a friend unto the Devas
and a foe to their foes,
He, the Creator of the Universe, is the in-dweller of
Siva and *Brahma* as well;
He drives sway all fear from those that cherish Him
and blesses them, in diverse ways!
—saith *Satakopa*.

आश्चर्येहान्वितत्वात् शुभमकुटतया स्वाम्यतोऽब्धौशयित्वात्
जीमूतश्यामळत्वात् श्रितसुलभतया पद्मसूर्योपमाङ्गात् ।
सारथ्यात्पाण्डुसूनोः अवनिभरहृतेः अन्तरात्मत्वयोगात्
जीवापेक्षाप्रतीक्षो भवति तदवने श्रीपतिश्चेत्यभाणि ॥ ९६ ॥

Sloka : 96

Century VIII - Decad 5

The Lord, Consort of the Lady of the Lotus—
strange are His ways!
He would not embarrass us with His aid, unsought
by us!

What consideration for us has He—the reposer on
the waters and the wearer of the effulgent diadem,
symbol of His supremacy!
With His Form, dark like the rain - cloud,
yet brilliant like the Sun, and His eyes charming
like the Lotus, He is most sociable with His simple
divotees!
He the inner Soul of all beings, to ease this
Earth of its burden, became a charioteer to *Pandu's*
son, *Arjuna!*
-Thus wonders *Satakopa.*

भातत्वात् श्रीतुळस्या श्रितहृदिशयनात् श्रीद्धवक्षस्कभावात्
आश्चर्योपक्रियत्वात्सुरगणभजनात् वैरिविध्वंसकत्वात् ।
गोविन्दत्वादशेषाभिमतविषयतोऽभीष्टसञ्चित्तकत्वात्
सर्वाकाराद्भुतत्वात् स्वपदवितरणे सज्ज इत्याह कृष्णम् ॥९७॥

Sloka : 97

Century VIII - Decad 6

Sri *Krishna* is here (at *Tirukkatittanam*),
ever ready to offer to all, the Refuge of His feet!
The wearer of the *tulsi* wreath, (the insignia of
overlordship); He, in whose bosom abides the
gracious Lady *Sri*; He whom the hosts of heaven
adore;
Think well, should He be made to wait for our
pleasure?
In sooth, He quietly reposes in the
hearts of the Faithful - the Lord *Govinda,*
How oft has He succoured the devotees, in wondrous
ways, destroying their foes!

6

Strange, of all His resorts, He loves
most to abide in the hearts of the righteous !
In whatever way we look at it, He is mysterious
and marvellous !
—Saith *Satakopa.*

भव्यत्वाद्रक्षकत्वात्त्रिजगदधिककारुण्यतो गोपभावात्
नीलाश्माद्रिप्रभावात् स्वजनकृतनिजात्मप्रदानप्रभुत्वात् ।
मन्दस्मित्यास्थितत्वात् हृदि सुकृतिषु चातर्कितानुग्रहत्वात्
स्वानां चित्तानपायात् स्वजनहृदि रतो माधवश्चेत्यवोचत् ॥ ९८ ॥

Sloka : 98

Century VIII - Decad 7

It is indeed certain that *Sri Madhava* loves most
to dwell in the hearts of His devotees ; He would
not be parted from them, even for an instant !
Behold, how solicitous about His votaries He is,
ever intent on their protection, lavishing on them,
out of His compassion, riches far greater than those
of the three worlds !
This Lord, Supernal, glowing like a dark-blue
Mount
became a simple cowherd, just to give Himself
completely unto His adorers ! How magnanimous !
He is ever seated in the hearts of the Faithful,
with a gentle smile on His lips, to give them
all benefits, unsought !
—Thus exclaims *Satakopa.*

प्रासाधित्येन भानात् हृदिच विभुतयालंमहिम्नापरत्वात्
माधुर्यात् देहदेह्यादिषु च गततया स्वस्वरूपप्रकाशात् ।
अन्त्यस्मृत्याप्यभावात् स्वपरमपुरुषैक्यभ्रमध्वंसकत्वात्
ज्ञानाज्ञानप्रदत्वात् प्रकटयति हरिः पुंसि दास्यं स्वमूचे ॥ ९९ ॥

Sloka : 99

Century VIII - Decad 8

Look, the Lord with eyes Lotus-red, omnipresent, of
immeasurable glory,—the Supreme One—
glows the more in the hearts of His devotees !
He is deliciously sweet to the senses and the inner
souls, as well !
He Himself makes manifest the true nature of the
soul !
When life is fast ebbing way, He should be
remembered !
He is the cause of our Delusion and perceptive
wisdom alike !
The mistaken notion of the Jiva's identity,
absolute, with *Brahmam*, He would clear away !
Surely, *Hari* makes clear that service unto Him
would
be in consonance with the real nature of the *Jivas*—
--Thus declares *Satakopa.*

वैलक्षण्यात् स्वमूर्तेः मकुटमुखमहाभूषणैः भूषितत्त्वात्
स्वार्हानिकायुधत्वात् प्रळयसखितयोज्जीवने कर्षकत्वात् ।
भव्यत्वाद्यैश्च सम्पन्निरवधिकतयाश्चर्यचेष्टत्वयोगात्
निष्ठां दास्ये स्वकीये प्रकटयति हरिश्चेत्यथाज्ञायि तेन ॥ १०० ॥

Sloka : 100

Century VIII - Decad 9

Behold the glory and the beauty of the Lord dwelling here (at *Tiruppuliyur*)
Who can describe the charm, non-pareil, of His Form,
glittering with the Diadem and other adornments,
also the weapons worthy-the flaming Discus and the rest !
(In truth, the adornments and the weapons gain their lustre from Him !)
He is a careful Husbandman who ploughs the field of earth well, for raising the crops of *Jivas*,
which He safeguards during repeated floods (the deluge) !
Most easily accessible, is He, that has riches, immeasurable !
He sports in diverse ways, marvellous and strange !
Well, *Hari* doth succeed in binding His devotees
to His service ever !
--Saith *Satakopa*.

व्यामुग्धत्वात् स्वकीयेष्वमलघनरुचा वामनत्वेन चापत्
बन्धुत्वाश्चर्यभावादहितनिरसनात् लोकसृष्ट्यादिशक्तेः ।
अब्धौ शायित्वयोगात् श्रितदुरितहृतेः चातसीपुष्पकान्त्या
त्वाकृष्टेः स्वीयदास्यावधिविशदयतीत्याह नाथः स्वदास्यम् ॥१०१॥

Sloka : 101

Century VIII - Decad 10

Who could say, whether it is the Lord
that is allured by His devotees or they by Him?

Surely His natural dark-blue Form, like unto a rain-cloud
fully laden, or glowing like the blue lily, is
charming, but His special Form
as the tiny *Vamana*, is irresistibly enchanting !
He proves Himself oft as the sure help in times of peril,
and in wondrous ways, routs the unrighteous !
He is omnipotent-creation, preservation and
dissolution of the worlds, just a little sport for Him !
Yet, He would lie on the waters, as a tiny helpess babe !
Easy for Him to wipe away the sins of the devotees!
Seeing all this, it looks as though the Lord spares
no effort to gain the service of His votaries !
--Thus wonders *Satakopa*.

इत्थं सूरिर्दिदृक्षोर्दृशिविषयमवैन्निस्पृहैरेवलभ्यम्
स्वानां विश्लेषभोग्यं श्रितविहितसमग्रत्वभूतिं शठारिः ।
स्वापेक्षासव्यपेक्षं स्ववितरणपरं हृद्गतं स्पष्टयन्तं
दास्यं स्वं तस्य निष्ठां तदवधिमपि चाप्यष्टमे स्वेष्टवश्यम् ॥१०२॥

Sloka : 102

Century VIII - Decads I to 10

A Review

To sum up, *Satakopa* expounds in the eighth century
of his hymns, the supreme graciousnees of the Lord thus:-
He appears before those that desire to behold Him ;

Easy of access is He to these that have cut asunder
the allure of this world !
He is ever sweet unto the devotees, even when they
pine away alone ;
His riches immeasunable are at the disposal of His
votaries ;
He only awaits the excuse of a call from His adorers,
to give them the bliss of His Lotus-feet ;
Seated in their hearts, with gushing love,
He makes clear to the *Jivas*, their true nature
and function, and then holds them fast in His
service.
Well, the Lord fulfils the uttermost desire of His
beloved devotees !

आपद्बन्धुत्वकीर्त्या दृढमतिजननात् दैत्यनाशाय भूमौ
जातत्वादुत्तरस्यां पुरि किल मधुरालङ्कृतायां दयाब्धेः ।
बन्धोः कृष्णस्य पादाश्रयणमिह विना नो सहायः पुमर्थौ
रक्षासामर्थ्यहानेर्भविन इति हितं कारिसूनुर्बभाषे ॥ १०३ ॥

Sloka : 103

Century IX - Decad 1

Sri *Satakopa* the son of *Kari,* says :-
"Listen, this is for your good, sure !
Have you the skill to save yourselves - you haven't,
it is clear !
Who is renowned in all the worlds as the unfailing
help in times of peril ?
It is He that converts wavering doubt into steady
faith ;

It is He that appeared of yore, on this earth,
in *North Madhura*, the City fair and glorious,
to destroy the wicked *Asuras*;—
an ocean of compassion !
Without taking Refuge in this Lord, *Krishna*,
our trusty kinsman, no mortal can gain
the aid he needs or the ends, he seeks"

लक्ष्मीसंबन्धभूम्ना मितधरणितया पद्मनेत्रत्वयोगात्
स्थित्याद्यैः स्वैश्वरित्रैः स्वहृदपहरणात् श्रीगजेन्द्रावनाच्च ।
तार्क्ष्यांसौ चाधिरुह्यारिगणनिरसनात् देवदुष्प्रापताद्यैः
दुष्कर्मोन्मूलनाद्यैः सुचिरकृतदयो माधवश्चेत्यवोचत् ॥ १०४ ॥

Sloka : 104

Century IX - Decad 2

The Lord appears in various postures—
lying, seated and standing
(respectively in *Puliyangudi*, *Varagunamangai*,
and *Sri Vaikuntam*) !
But everywhere, the Lady of the Lotus is with Him-
the Lotus-eyed !
He bestrode the worlds ; His story is full of other
marvels too ;
Didn't He rush to protect the mighty Tusker
(from the clutches of the crocodile),
(leaving His usual mount, *Garuda,* to trail behind
Him) ?
Didn't He riding on Garuda destroy other evil
Asuras as well ?
The memory of these stories is enthralling to the
devotees

They wonder :—
"How has this Lord, who is hard to be attained by
the *Devas*
and is the inveterate destroyer of all sins,
chosen the *Jivas* as fit vessels
for His compassion? Surely, He has committed
Himself
to their succour, from time immemorial !"
Come, adore this *Madhava;* He is here (at
Puliyangudi) !
—saith *Satakopa.*

नैकश्रीनामवत्त्वात् जगदुदयसुसंस्थापनाद्यैर्हरित्वात्
दानान्मोक्षस्य हेयप्रतिभटघटकश्रेणिसम्पत्तिमत्त्वात् ।
प्रह्लादाह्लादकत्वात् वृषगिरिकटके सन्निधानादिकृत्यैः
शर्वादेः स्वाङ्गदानादकथि यदुपतिः शीलरत्नाकरोऽसौ ॥ १०५ ॥

Sloka : 105

Century IX – Decad 3

The lord of the *Yadu* clan has names
innumerable ! (you can call Him by any name)—
He who creates and protects the Universe,
relieves all misery and bestows even the bliss of
Liberation !
Behold, He wears the *tulsi* wreath, ever fragrant and
pure (the Lord with three Consorts) !
He who delighted *Prahlada* (by proving his word
true),
now stays at *Tirumalai*, easy for all to adore !
This is the Lord who has generously given Himself as
an abode for *Siva* and *Brahma* too !

With such numerous noble qualities, the Lord is
verily
an ocean, bearing gems of purest ray serene !
—Declares *Satakopa.*

लक्ष्मीवक्षस्कभावात् स्वजनसुलभतापर्वतोद्धारणाद्यैः
दुर्ज्ञेयत्वात् सुरादेरखिलपतितया नाकिनां वृद्धभावात् ।
स्वेषां हृष्टासितायाः स्वजनवशतया तत्रचासक्तिभूम्ना
स्वस्वामित्वादिबन्धात् जगदवति हरिः चेत्यभाणीत्
शठारिः ॥ १०६ ॥

Sloka : 106

Century IX - Decad 4

Do you know why *Hari* is so keen on protecting the
Universe ?
Firstly, because, *Sri*, the Lady of compassion ever
abides in His bosom ;
Further, it is His own nature to be sociable with
His devotees !
Don't you recall how He lifted the Mount
(*Govardhana*)
and in other ways, saved His votaries ?
He is the Lord Supreme among the heavenly hosts ;
the most Ancient one; not easily to be comprehended!
Yet, He resides in the hearts of His adorers; is ever
at their command ; and deeply attached to them !
Look, what is strange about all this ? Isn't all
the worlds His own possession ? This bond, He
cannot break !
–Exclaims *Satakopa.*

प्राणत्वादद्भुतत्वादपि च सुविदितत्वेन भव्यत्वयोगात्
लक्ष्मीवक्षस्कभावाद्रघुकुलजननान्नीलरत्नाभमूर्त्या ।
कृष्णत्वादब्जदृक्त्वात् परमपतितया चेश्वरं संश्रितानां
ऊचे धीमान् शठारिः स्वगुणगरिमसंस्मारकं सर्वदर्शी ॥ १०७॥

Sloka : 107

Century IX - Decad 5

The wise *Satakopa* reiterates :-
The life of all beings, marvellous and glorious beyond measure, yet intensely gracious and sociable ;
the perennial abode of compassion ; taking birth in the *Raghu* race and then appearing as *Krishna,* in hue like a dark-blue gem ;
with looks lustrous like the lotus ;
this is the Lord of the Supernal region !
ever and anon, He refreshes the memory of His devotees ; thus recalling His gracious qualities, can they ever forget Him ?
-saith the wise *Satakopa.*

आश्चर्येहान्वितत्वादखिलपतितया चान्तरात्मत्वभूम्ना-
शक्ये शक्तत्वभूम्नाः जलदतनुतया भव्यताकर्षकत्वात् ।
औदार्यादेर्विशिष्टादपि च भवभृतां रक्षणेतिप्रसङ्गात्
विस्मर्तुं नैव शक्यो हरिरिति शठजित् कंसजेतारमाह ॥ १०८॥

Sloka : 108

Century IX - Decad 6

Indeed, how could I or anyone else, forget *Hari,* the victor over *Kamsa,*

His ways and deeds are marvellous !
He is the supreme Overlord ; the in-dweller of all ;
all the worlds rest in Him ; and yet He is in them too ;
His Form like a laden rain-cloud, ravishes the hearts of the votaries !
Renowned for His bounty and other gracious qualities,
He waits not to be asked ; He delights to take the initiative in rescuing the *Jivas,* sinking in *Samsara !*
-saith *Satakopa.*

रम्यत्वात् श्रीतुलस्या श्रितजनसहितत्वेन पद्माक्षतायाः
स्वामित्वात् सत्परं ज्योतिरिति कथनतः श्रीधरत्वातिकीर्त्या ।
पुष्पश्यामत्वभूम्ना रथचरणमुखस्वायुधत्वाद्युद'तैः
शौरेर्धीमान् शठारिः घटकमुखसुविस्रम्भणीयत्वमाह ॥ १०९॥

Sloka : 109

Century IX - Decad 7

The Lord *Souri,* who dwells here (at *Tirumoozhikkalam*),
has to be approached with faith !
Behold, how charming He is, with the *tulsi* wreath,
and the red lotus-eyes-doesn't this alone proclaim Him supreme ?
He is ever with His devotees - this Lord of Supernal glory, in whom abides *Sri* alway !
Look again, at His complexion, glowing like the blue water - lily ;
and the lustrous weapons - *Discus* and the rest - He bears !

May the grace of the Acharyas, lead us unto Him !
-saith *Satakopa*, the wise.

वल्लीमध्यत्वयोगादपि च सुविदितश्रीवचोवाच्यभावात्
भूम्याद्यैश्वर्ययोगादवतरणदशासाहचर्यात् स्वभर्तुः ।
सन्धातृत्वात्सुबोधप्रददुरितहरत्वात्समासन्नभावात्
लक्ष्म्याः श्रीशं शठारिः प्रथयति च सुमज्ञानिभावेन
नाथम् ॥ ११० ॥

Sloka : 110

Century IX - Decad 8

The Prime Consort of the Lord, the creeper-waisted
Lady, is known by the appellation "*Sri*" hailed in
the Vedas ;
She comprehends in Herself, the other *Consorts*
Bhoodevi and *Neela*!
She follows Her Lord in all His diverse
manifestations, in apt Form,
just to recommend the Jivas to the Lord's grace !
She gives to the *Jivas* wisdom clear and shatters
their sins ; She is ever near them !
Is it any wonder that the Lord of this
blessed Lady is glorious, beyond measure ?
Behold, He is here (at *Tirunavai*) !
Saith *Satakopa*, overwhelmed in adoration.

पद्माक्षत्वप्रसिध्या जगदवनतया भव्यताद्यैश्वसार–
ग्राहित्वात् वेणुनादैः हृषितजनतया स्वाङ्गदानादजादेः ।

श्यामत्वात् गव्यचोरत्वत उत सरसस्मेरचेष्टत्वभूम्ना
नः कूटस्थोऽत्र सिद्धयुन्मुखसमयतयाख्यापयामास कृष्णम्
॥ १११ ॥

Sloka : 111

Century IX - Decad 9

Sri *Krishna*, dwelling here (at *Vanduvarai*)
is just awaiting the proper time, to bless me
with His union ! (No question of His being
indifferent !)
All the world knows His concern for the *Jivas* ;
His Lotus eyes proclaim this ; easy of access,
He knows how to pick out the good in us (like the
bees that suck the honey from tha flower) !
Who could forget the call of His flute,
ravishing the hearts of the listeners ?-
Or His dark-blue complextion, so enlivening ?
And then His gobbling oft, milk, curds and butter
in stealth, and His guileless speech of denial and
defence,
when caught in the act - who would not
remember alway these sports, and His sweet smile ?
Hasn't He generously gifted His own Form
to *Brahma* and *Siva*, to serve as their abode ?
(Remembering all this, I do not despair ; I humbly
wait for the opportune moment)-
-saith *Satakopa*, our Chief.

सर्वश्रैष्ट्यात् स्वकीयैरपि जगदवनादण्डषण्डाधिपत्यात्
नीळाया वल्लभत्वात् अमृतवितरणात् भक्तसुस्निग्धभावात्

दासानां सत्यभावादतिसुजनतया यो जगत्कारणत्वात्
श्रीमान् वेळाप्रतीक्षो भवभयहरणे चेत्यभाणीत् शठारिः ॥ ११२ ॥

Sloka : 112

Century IX - Decad 10

Behold the Lord here (dwelling at *Tirukkannapuram*) !
He is the greatest of all; the Ruler of the Universe, worlds beyond our ken and count !
By Himself and through His devotees, He saves this world !
He, the Consort of *Neela* (full of compassion),
is the bestower of the Life Eternal; He is well and truly bound to His devotees !
He is ever true to His adorers ;
This cause of the Universe and the Consert of *Sri*, would assurely not fail us !
Indeed, He is waiting for the opportune moment
to wipe out our fear of *Samsara*
-Declares *Satakopa*.

इत्थं सर्वैकबन्धुं चिरकृतकरुणं शीलसिन्धुं पतित्वात्
संबन्धात् रक्षितारं स्वगुणगरिमसंस्मारकं प्राहकृष्णम् ।
विस्मर्तुं चाप्यशक्यं घटकमुखसुविस्रम्भणीयं सुमत्या
लक्ष्म्या श्लिष्टं स्वसिद्ध्युन्मुखसमयमनेहः प्रतीक्षं सुमित्रम् ॥११३॥

Sloka : 113

Cent ry IX - Decads I to 10

A Review

The gist of the ninth century of *Satakopa's* hymns is this :-

The sole true Kinsman for all; of steadfast compassion ;
the ocean of all noble qualities ; the Lord of all ;
inseparably bound with the *Jivas*; ever their protector ;
making them remember oft His greatness and graciousness !
though really unforgettable; who is attainable
through the grace and mediation of the *Acharyas;* ;
who is ever held
in embrace, close, by Lakshmi, the most wise-
This Lord *Krishna* our good Friend, awaits the opportune moment
to lead us to our goal of Bliss !

दैत्यानां नाशकत्वात् विधृततुळसिकान्मौळिभावात् जयित्वात्
सर्पाधीशे शयित्वान्निरवधिकपरज्योतिरुल्लासभावात् ।
लोकानां स्रष्टृभावात् दशरथसुतताश्रान्तिहारित्वमुख्यैः
आकारैः सद्गतिः स्यात् जलदतनुरुचिश्चेति तेनाभ्यधायि ॥ ११४ ॥

Sloka : 114

Century X - Decad I

He is here ; He is here (at *Tirumohoor*), the true Guide and Help
of the *jivas*, on their onward path !
The Destroyer of the foes of the Devas
(the *Asuras*), and the wearer of the *tulsi* wreath (the insignia of victory) ;
Yea, He, who reposes on the mighty Serpent-couch in glory supreme - (That Lord is here) !

Do you recall how He sported and danced in glee
(with the cowherdesses) - this creator of the worlds!
Or how He prided Himself in being *Dasaratha's* son?
He bears the name, *Kalamegha;* the effulgence
of His dark Form is so refreshing to our weariness!
–Thus Saith *Satakopa.*

ऊचे श्रीकेशवत्वाद्भुतचरितखगाधीशकेतुत्वयोगात्
आसन्नत्वात्पतित्वात् अमरपरिषदामादिभूतत्त्वभूम्ना ।
व्यापारैः सृष्टिमुख्यैरपि च भुजगशायित्वमुख्यैः चरित्रैः
अध्वक्लेशापहर्ता भवति च भगवानित्यनन्यः शठारिः ॥ ११५ ॥

Sloka : 115

Century X - Decad 2

The Lord does indeed make our path smooth and
easy, devoid of pain!
Isn't He *Kesava* (destroyer of all foes)
with marvellous ways, on whose standard
proudly flies *Garuda?*
Isn't He the most *Ancient one,* among the hosts of
heaven, and their overlord?
This Lord, whose sport it is to create and protect the
worlds, has oft left His *Serpent couch* on the ocean,
to sport in the compay of the mortals!
He is here every day (at *Tiruvanantapuram*), our
sole Refuge!
—Declares *Satakopa.*

अम्भोजाक्षत्वकीर्त्या यदुकुलजतया चात्मनः श्यामळत्वात्
गोविन्दत्वात् प्रियोद्यद्वचनपरतया चक्रराजायुधत्वात् ।
श्रीनीलाश्मप्रभत्वादतिसुभगतया गोपनिर्वाहकत्वात्
अस्थानस्नेहशङ्कास्पदरस उदितः श्रीपतिः कारिजेन ॥ ११६ ॥

Sloka : 116

Century X – Decad 3

It is strange that the devotees should
be troubled now and then by doubts about the
Lord of *Sri,* without real cause!
Didn't He, with the famed Lotus-eyes,
take birth as a mortal in *Yadu's* clan, and become
well-known as *Govinda* (the protector of the cows
and the cowherds), - the dark-hued lad of sweet
speech?
Ah, the bearer of the invincible *Discus,*
with His effulgence unique, like unto a blue Mount,
moved so sociable with the cowherds, as one of them!
Behold, He is here (at *Vanduvarai*)!
—Saith *Satakopa.*

श्रीमद्दामोदरत्वादमरपरिषदामप्यगम्यत्वभूम्ना
चक्राधीशायुधत्वाद्वटदळशयनान्नागराजेशयत्त्वात् ।
वक्षस्पर्शोन्मुखत्वात्परमपुरुषता माधवत्वादियोगात्
दुष्प्रापोऽयंभाजद्भिः सुगम इति दृढं माधवं सोऽभ्यधत्त ॥११७॥

Sloka : 117

Century X - Decad 4

The Lord of *Sri* is quite easy of access to His
devotees;— of this, there is no doubt!

You may say that He is beyond the reach of even the wisest
—what of it?
Didn't He let Himself be bound with a rope (by *Yasoda*)
and gain thereby the blessed name, *Damodara?*
The hosts of heaven may not comprehend Him,
but He holds the Discus, for protecting His devotees!
He reposed on a tiny banyan leaf, as cosily as on
His Serpent-couch; He is full of compassion
to the Jivas! He sheds His grace on those that cherish Him!
His Supremacy - Isn't it derived from His being the
Consort of *Lakshmi*, (the loving Mother of the world)?
—Thus saith *Satakopa*.

नाम्नां सङ्कीर्तनेन स्वपरिबृढतया भावनातोऽनुवेलं
संस्मृत्या पुष्पदानाध्ययननिवचनैः स्तोत्रनृत्तादिकृत्यैः ।
धर्मैर्वर्णाश्रमोक्तैर्बहुविधभजनप्रक्रियो दीर्घबन्धुः
श्रीमन्नारायणश्चेत्यकथयदखिलद्रामिडब्रह्मदर्शी ॥ ११८ ॥

Sloka : 118

Century X - Decad 5

The Sage that gave the import of the Vedas in *Tamil*, declares:—
"*Sriman Narayana* is the only Lord to be cherished by us,
in all ways - by singing His names manifold; by
being steadfast in conviction that He is the Supreme one;

by ever and anon remembering Him; by adoring Him
with flower-offerings; by repeated study of His glory
and expounding it to others, breaking into hymns
of praise and dance; by following the daily
rituals prescribed in the *Sastras*, according to
our station in life and worshipping Him in the proper mode.
Isn't He our Friend through the ages?"

चक्रित्वात्केशवत्वादिभिरपि च तथा श्रीशनारायणत्वात्
स्नेहित्वात्पाण्डवानां अभिमततुळसीपूजनीयत्वभावात् ।
अम्भोजक्षत्वगोविन्दत उत सुयशश्रीपतित्वादिभावैः
श्रीमान् तीव्रोद्यमोऽयं स्वपदवितरणे चेति तेनाभ्यभाषि ॥ ११९ ॥

Sloka : 119

Century X - Decad 6

Behold, the Lord who dwells here (at *Tiruvattaru*)
is sparing no effert to bestow the grace of His
Feet on His votaries!
Do you realise the glory of His Names:—
Kesava, Sridhara, Narayana, Govinda,
Ambujaksha, and so forth?
Didn't He prove Himself oft to be the true Friend of
the *Pandavas*,—this holder of the *Discus* and
the *Consort* of *Sri*, delighting in the *tulsi* wreath?
—Saith *Satakopa*.

अत्याश्चर्यस्वभावात् हृदयगततया स्वस्तुतौ प्रेरकत्वात्
स्वामित्वात् सर्वभूतान्तरनुगततया स्वस्तुतौ कर्तृभावात् ।
आपद्बन्धुत्वयोगाद्बहुविधसविधस्थानवत्वेन देवः
श्रीमानत्यादरः स्यात् स्वजनपरिकरेष्वित्यथो संजगाद ॥ १२० ॥

Sloka : 120

Century X - Decad 7

The nature of the Lord Supreme, the In-dweller of all, is
marvellous indeed ! Like a thief, He enters our
hearts and through our lips, sings songs of His praise !
Oh, poets, do you realise that the Lord is Himself the author of your poesy ?
Ah, He makes you take credit for His works !
To protect us in times of peril, He dwells in many a
holy Shrine ! (*Tirumalai*, *Tirumaliruncolai*, *Tirupparkadal*, and so on !)
Ah, He is deeply concerned also, with the
bodily well-being of His devotees !
—Saith *Satakopa.*

लक्ष्मीकान्तत्वयोगात् विपदि सखितया दिव्यदेशस्थितत्वात् ।
मोक्षोद्योगात्तदर्थं कृतशपथतया सर्वतः सन्निधानात् ।
दृष्टचन्तःसन्निवासादतिवितरणतः स्वस्वभावप्रकाशात्
स्वामित्वात्तुष्यतीत्थं स्वयमनुपधितः श्रीपतिश्चेत्यगायि ॥ १२१ ॥

Sloka : 121

Century X - Decad 8

Do you know, what delights the Lord
who resides here (at *Tirupper Nagar*) ?
Lakshmi's Lord has taken a mighty
oath that He would liberate all the *Jivas*
and make them fit to abide in Supernal Bliss !
In making unceasing efforts towards this end, He finds supreme joy !
He feels it His duty to succour the *Jivas*, in times of peril !
Not only in sacred spots, but also in the minds
and hearts of His devotees, this solicitous Master dwells !
Why, He is ever before the eyes of His adorers !
He is munificent indeed ; The greatest benefaction
is that He makes us realise the true nature of the self !
(May we wish the Lord all joy and success in this sport of His !)
—Saith *Satakopa.*

स्वामित्वात् श्रीशनारायण इति यशसा विक्रमात् विष्टपानां
श्रीमत्त्वात् चक्रवत्वात् जलनिधिशयनात् चापि गोविन्दभावात् ।
वैकुण्ठस्वामिभावादपि च निजजनानर्चिराद्याख्यगत्या
स्वं लोकं प्रापयेत् श्रीपतिरिति कथयां श्रीशठारिर्बभूव ॥ १२२ ॥

Sloka : 122

Century X - Decad 9

Lakshmi's Lord, the Supreme Master, whose
glory is proclaimed by the Names, *"Sri-Isa"*

Narayana, Trivikrama and *Govinda*,
has indeed the power and the will, to lead
His devotees onward to His high seat in *Vaikunta* !
Doesn't the Lady of Compassion abide in His
bosom always ? Isn't the *Discus* ever at the
ready, in His hand ? Isn't He resting wide awake
on His ocean-bed (to rush instant succour to the
distressed) ?
He leads the worthy ones to the Supreme Abode,
through the path of light, known as *Archiradi* !
—Saith *Satakopa*.

ब्रह्मेशान्तः प्रवेशात् जलनिधिसुतया सन्निरोद्धृव्यभावात्
दिव्यश्रीविग्रहत्वादखिलतनुतयाऽतृप्तपीयूषभावात् ।
पद्माबन्धुत्वभूम्युद्धरणकरणतः पूण्यपापेशितृत्वात्
मुक्तेर्दत्तानुभाव्यो हरिरिति शठजित् दर्शयन् मुक्तिमाप ॥ १२३ ॥

Sloka : 123

Century X - Decad 10

Who is the inner soul of *Brahma*, the Four-faced,
and *Siva*, the three-eyed ?
Who is held in siege by the *Jivas*, strong
in the grace of the Lady, Ocean-born ?
Whose Form shines resplendent, unsurpassed ?
Who has the Universe (sentient and insentient)
as His outer Frame ?
Who is sweet like ambrosia, never satiating ?
Who is the Beloved of the Lady of the Lotus ?
Who did of yore lift up the sinking earth ?
It is *Sriman Narayana*, the Director of good and
evil too !

The Liberated enjoy Him perennially in
Paramapada—
Declaring thus, *Satakopa* attained *Moksha* himself.

एवं स्वानां गतिं व्यध्वजदुरितहरास्थानशङ्काहरागं
सुप्रापं भक्तिभाजां बहुविधभजनप्रक्रियं श्रीशठारिः ।
तीव्रोद्योगं स्वदाने स्वजनतनुकृतात्यादरं प्राह चान्ते
स्वेच्छातुष्टं सुखार्चिर्मुखमरणिमुखं मोक्षदं मुक्तभोग्यम् ॥ १२४ ॥

Sloka : 124

Century X - Decads I to 10

A Review

Briefly, this is the purport of the last century of
Nammalvar's hymns :—
Our Lord, the Refuge of the righteous, the dispeller
of all mis-chance, is sometimes doubted without
cause by His devotees ; He is easily accessible,
by diverse means ; He is eager to gift
Himself to His votaries ; He looks after
their bodily welfare too ;
It is His nature to find delight in helping those
that cherish Him ;
He leads the worthy ones, through the path of
Light,
Archiradi—to His own abode, where the liberated
Ones enjoy Him perennially !

इत्थं सेव्यं सुभोग्यं शुभसुभगतनुं सर्वभोग्यप्रकृष्टं
श्रेयस्तद्धेतुभूतं प्रपदनसुलभं स्वाश्रितानिष्टजिष्णुम् ।

भक्तच्छन्दानुरक्तं निरुपधिसुहृदं सत्पदव्यां सहायं
श्रीशं प्राह स्वसिद्धेः स्वयमिहकरणं स्वप्रबन्धे शठारिः ॥ १२५ ॥

Sloka : 125

Centuries I to X
A General Review

To recapitulate, the *Upadesa* of *Nammalvar*, in this composition (*Tiruvoimozhi*) is as follows:—
The Lord Consort of *Sri*, is worthy of our Service and the source of all enjoyment ;
His Form is blissful ; He is sweeter by far than all things sweet ;
He is the End to be sought by the *Jivas*, and the *Means* for realising it as well ; He is the sure Refuge, most easily got ; He is ever intent upon the welfare of His devotees, out to destroy their foes ; He acts according to the will and pleasure of the faithful ; He is the true Friend of all without cause ;
He guides the worthy on the onward path to His abode—
He is thus the path and the goal for all.

आद्ये स्वीयप्रबन्धे शठजिदभिदधे संसृतेर्दुःसहत्वं
द्वैतीयीके स्वरूपाद्यखिलमथ हरेरन्वभूत् स्पष्टदृष्टम् ।
तार्तीयीके स्वकीयं भगवदनुभवे स्फोरयामास तीव्रां
आशां तुर्ये यथेष्टं भगवदनुभवादाप मुक्तिं शठारिः ॥ १२६ ॥

Sloka : 126

The compositions of Nammalvar

In his first work (*Tiruviruttam*), *Sri Satakopa* has expounded how *Samsara* (repeated births and deaths) is misery, not to be endured ;
In his second work (*Tiruvasiriyam*), he has shown clearly the true nature and quality of the Lord and *Jivas* ;
In his third work (*Tiruvantadi*), he has described his own experience and deep longing for the Lord ;
In the fourth and last work (*Tiruvoimozhi*), he has expounded how his desire was fulfilled and he attained liberation.

श्रीमान् सीमातिलङ्घिस्थिरतरकरुणः सर्ववित्सर्वशक्तिः
स्वामी सर्वस्य जन्तोः स्वचरणयुगळस्वीकृतास्माकभारः ।
किन्नः कृत्यं स्वहेतोः किमिह न सुलभं काविपत्तिर्भवित्री
कस्यान्यस्याधमर्णा वयमिति विदुषामाह तुङ्गत्वमन्ते ॥ १२७ ॥

Sloka : 127

A grand retrospect of the Upadesa of Nammalvar.

Sriman Narayana, is the repository of all noble attributes ; His compassion is boundless ; He is omniscient and omnipotent ; He is the Overlord of all ; He has laid upon His own Feet, the burden of saving us ;—Realising this, the wise ones would declare :—
"Is there anything for us to do, for our own sake ?
Which would not be easy for us to achieve ?
Will any misery dare to come to us ?

Are we under an obligation to any one else?"
Such persons of firm faith are truly great!

शास्त्रे देहातिरिक्तात्मनि तदधिपतौ तत्प्रसादाद्युपाये
तस्मान्निश्रेयसाप्तौ तदपचरणतोऽनन्ततापाभिघाते।
तद्भक्तानां प्रभावे तदुपसदनतः स्वान्तकालुष्यशान्तौ
सारं वेद्यं स्ववेदे सकलमकथयत्सानुकम्पः शठारिः ॥१२८॥

Sloka : 128

In the *Vedanta*, five important matters are expounded :—

i) The soul is different from its habitation, the body;

ii) The Over-soul for all souls is *Sriman Narayana*;

iii) The means to attain Him are Devotion and Surrender (*Bhakti* and *Prapathi*);

iv) The fruit is service of the Lord in all ways which is full enjoyment of Him;

v) The hurdles to such enjoyment are :—

(*a*) attachment to this mortal body of ours; and

(*b*) dis-service (and insult) to the Lord and His devotees.

Those that know these high Truths, are glorious indeed!

Our hearts would be purified by doing service to them!

Thus has Sri *Satakopa*, out of his boundless

generosity, expounded unto us the essence of all the *Sastras*, in his *Tamil Veda*!

इत्थं सत्संप्रदायक्रमसमधिगताशेषवर्णार्हवेदे
श्रद्धाशुद्धाशयानामघटयदनघं कौतुकं वेङ्कटेशः।
सम्यक्त्वं तस्य साक्षात् शठरिपुरथवा सर्वसाक्षी स साक्षी
सावद्यत्वेऽपि सोढुं प्रभवति भजतामप्रकम्प्यानुकम्पः ॥१२९॥

Sloka : 129

The Epilogue

The Tamil *Veda* (of Sri *Satakopa*) is worthy to be studied by all, without distinction of caste or sex;
but, it has to be learnt in the proper traditional way;
to delight those engaged in such study,
with devotion and purity of heart, *Venkatesa*
has composed this work, free of all blemish;
Sri *Satakopa* himself would bear witness
to its excellence; nay, the All-Witness too would testify to this!

Even if there be any flaw in this conposition,
our Lord, who is ever compassionate to His devotess
will surely bear with the author!

शोकः श्लोकत्वमभ्यागत इति वदतः शुद्धबोधार्णवोद्यन्-
नानाकल्लोलनादानुभवरसपरीवाहतः श्राव्यवेदात्।
वेदान्ताचार्यकश्रीबहुमतबहुवित् वेङ्कटेशोद्धृतेयं
रम्या तात्पर्यरत्नावलिरनघगुणा रञ्जनी रङ्गभर्तुः ॥१३०॥

Sloka : 130

Out of the surging pity *(Soka)* of *Valmiki*
gushed forth *Slokas* (of the *Ramayana*) - they say ;
Likewise, the sea of *Nammalvar's* unsullied wisdom
swelled ; the waves that arose thence, are the
ways in which the sage enjoyed the Lord ; they
found superb expression in the *Tamil Veda*,
most charming to the ears of the devotess ;—
Its summary is this work—*Tatparya Ratnavali*,
composed by *Venkatesa*, a great scholar,
renowned as *Vedantacharya*, and held in
great esteem by many.
May this fair composition pure in concept, give delight
to the Lord, *Sri Ranganatha* (to whom it is dedicated) !

कविताकिंकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

Dramidopanishad Sara :

of Sri Vedanta Desika

ENGLISH VERSION

By

SRI R. RANGACHARI

PREFATORY NOTE :

This work is essentially an abridgement of the *Tatparya Ratnavali* (see pages 3—108 above), incorporating only the general import of *each of the ten centuries* of the hymns of *Nammalvar*, practically on the same lines as in the *Ratnavali*. Apart from these 10 Slokas, there are 10 Slokas explaining the *sequence of thought from century to century, which is a special feature of this work.* (This is analogous to the "*Sangati*" mentioned at the foot of Part III of the introduction to this Volume). There are 6 more Slokas, explaining (a) the contents of the '*Tiruvoimozhi*' as a whole (2 Slokas), (b) the special feature of the first two *Decads* alone, as expounding the *Vedanta Sastra* (1 sloka), (c) the genesis of the '*Tiruvoimozhi*' (1 sloka) and (d) the commendatory Epilogue (2 slokas). Thus, this work contains 26 Slokas only, as against the 130 Slokas of the *Tatparya Ratnavali*, and so will enable the hurrying reader also, to gain a conspectus of the *Tiruvoimozhi*.

श्री :

॥ द्रमिडोपनिषत्सारः ॥

(श्रीमद्वेदान्तदेशिककृतं)

श्रीमान्वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

मूलं

सेवायोग्योऽतिभोग्यः शुभसुभगतनुः सर्वभोग्यातिशायी
श्रेयस्तद्धेतुदाता प्रपदनसुलभोऽनिष्टविध्वंसशीलः ।
भक्तच्छन्दानुवर्ती निरुपधिकसुहृत् सत्पदव्यां सहायः
श्रीमान्सर्वोचितायामुपनिषदि मिषत्येष गाथाशतैर्नः ॥ १ ॥

Sloka : 1

Contents of the 'Tiruvoimozhi' of Nammalvar.

In the centuries, ten, of these hymns–the *Tamil Upanishad*, fit to be studied by all, without distinction (of caste, or sex) - is expounded for us, *in turn*, tne attributes of the *Lord Consort of Sri*, thus :-

(i) He is worthy to be cherished and served by all;
(ii) He is supremely enjoyable ;
(iii) His form is lovely and glorious ;
(iv) Exceeding by far all objects of pleasure ;

(v) Bestows the ends of life with causes therefor ;
(vi) Easily accessible for refuge ;
(vii) Removes all sorrow from His devotees ;
(viii) Fulfils their utmost desire too ; (He is at their beck and call) ;
(ix) Friend to all, of His own volition ;
(x) Help and guide on the upward path, withal !

(*Note:* Compare Sloka 8 of the *Tatparya Ratnavali*)

आद्ये पश्यन्नुपायं प्रभुमिह परमप्राप्यभूतं द्वितीये
कल्याणोदारमूर्तेर्द्वितयमिदमिति प्रेक्षमाणस्तृतीये ।
ऐश्वर्यादिश्चतुर्थे विषमधुतुलया अनन्यभोग्यत्वमिच्छन्
षड्भिः स्वां पश्चमाद्यैरनितरगतितां आचचक्षे मुनीन्द्रः ॥ २ ॥

Sloka : 2

The great Sage sets out the following also in the ten centuries :

First : The Lord is the means of Liberation, sure ;

Second : The goal itself is the Lord ;

Third : What glorious lovely form the Lord has ! Isn't this why He is at once our Means & Goal?

Fourth : None but the Lord is worthy to be attained; All other pursuits, like riches, are just honey mixed with venom ;

Rest: (5th to 10th centuries) No other means we have!

(*Note :* Compare Sloka 6 of the *Tatparya Ratnavali*)

परं निर्वैषम्यं सुलभमपराधप्रसहनं
सुशीलं स्वाराधं सरसभजनं स्वार्जवगुणम् ।
सुसात्म्यस्वानन्दप्रदमनघविश्राणनपरं
मुकुन्दं निद्ध्यायन् मुनिरधिजगावाद्यशतके ॥ ३ ॥

Sloka: 3

The import of the First Century :

The Lord is Supreme; He looks on all with impartial eye; He is easily accessible to His devotees; All sins without exception, He would forgive; He would mingle sociably with all (even the lowliest); To worship Him is quite easy for all and honey-sweet withal; He is straightforward by nature; He Himself gives us the bliss of enjoying Him; For His magnanimity, there is no cause–it flows of itself, needing no provocation or any set method; Thus this Lord alone is worthy to be cherished always. He is the bestower of Liberation too !—This is the exposition of the Sage (*Satakopa*) in the first century of his hymns.

(*Note* : Compare Sloka 22 of the *Tatparya Ratnavali*)

द्विकाभ्यां द्वयष्टांङ्घ्रिर्दुरधिगमनीतिस्थपुटिता
यदन्त्या मीमांसा श्रुतिशिखरतत्वं व्यवृणुत ।
तदादौ गाथाभिः मुनिरधिकविंशाभिरिह नः
कृती सारग्राहं व्यतरदिह संगृह्य कृपया ॥ ४ ॥

Sloka : 4

Special significance of the first and second decads of the First century:

The Sage *(Satakopa)*, out of his compassion, has expounded for us clearly the subtle import of the *Mimamsa Sastra - the Vedanta -* as under :

First decad - 1st 6 hymns interpret the first chapter of the *Vedanta* (Counting 16 feet; and four parts).

First decad : 9th to 11th hymns interepret the second chapter.

Second decad - 1st 9 hymns interpret the third chapter.

Second decad - 10th & 11th hymns interpret the fourth chapter.

[*Note :* This is *not* mentioned in the *Tatparya Ratnavali-see* Slokas 11 and 12 giving the import of Decads (1) & (2)]

परत्त्वाद्यैरित्थं परिचरणसक्तो गुणगणैः
प्रभुं सेवायोग्यं प्रथमशतके वीक्ष्य वरदम् ।
तमेव स्वात्यर्थप्रियमथ च भोक्तुं व्यवसितो
वरेण्यत्वं तस्य प्रथमवरणीयं प्रथयति ॥ ५ ॥

Sloka : 5

Sequence of thought in centuries I & II

Gazing at Lord Varada, the Sage (*Satakopa*), has clarified in the first century of his hymns that the Lord with the attributes of Supremacy (Paramo-

untcy) and other glories manifold, dear to the hearts of the devotees, is the only Person worthy to be cherished. Then, resolving to enjoy that Lord alone, most dear to him, the Sage, in the second century of his hymns, first sets out the special excellence and charm of the Lord !

द्वितीयेऽतिक्लेशक्षणविरहमुत्तुङ्गललितं
मिळत्सर्वास्वादं व्यसनशमनं स्वामिमुदितम् ।
स्ववैमुख्यत्रस्तं स्वजनसुहृदं मुक्तिरसदं
स्वकैङ्कर्योद्देश्यं सुभगसविधस्थं निरविशत् ॥ ६ ॥

Sloka : 6

The import of the second century:

Even a moment's parting from the Lord is quite unbearable ;
He is at once paramount and sociable ;
To those that come unto Him, He is the bestower of everything delicious ;
He drives away all grief and pain ;
In union with His devotees, He Himself finds delight ;
And greatly fears desertion by His votaries ;
He has ever at heart the welfare of those that cherish Him ;
He is the bestower of infinite Bliss – Liberation !
He is worthy and ready to accept all service from us !
For this, He is present at many a hallowed Shrine !
—This is the gist of the second century.

(*Note*: Compare Sloka 33 of the *Tatparya Ratnavali*)

उपायत्वैकान्तं प्रथममिह सेव्यत्वमुदितं
ततश्चाप्राप्यत्वैपयिकमतिभोग्यत्वमवदत् ।
द्वयं तत्स्वासाधारण तनु विशिष्टस्स्य गणयन्
तृतीये विश्वेशं शुभसुभगरूपं कथयति ॥ ७ ॥

Sloka : 7

Sequence of thought in centuries I, II & III

As the Lord is worthy to be cherished and served by us,
He is the sole means for our liberation ; as
He is most enjoyable, He is the End to be attained too ;
Having clarified this, in the first century of his hymns,
the Sage next declared that these two attributes could befit only the Lord with a charming personality.
In the third century, the Sage proceeds to expatiate on the glorious form of the Lord of the Universe !

अनीदृक्सौन्दर्यं तनुविहितसर्गादिसुभगं
स्वसेवार्थाकारं प्रगुणवपुषं मोहनतनुम् ।
अपश्यल्लभ्यार्चाविभवमतिदास्यावह तनुं
सदा दृश्यं स्तुत्याकृतिमघविरुद्धाकृतिमिह ॥ ८ ॥

Sloka : 8

The import of the third century,

The Lord is beauteous beyond compare !
Out of His Form emerges, the Universe, which it ever saves ! (Isn't it His alone ?)

Of His own volition, He is present at hallowed spots (like the *Venkata Hill*), easy for devotees to adore !
Everything (sentient and insentient) forms His body—
Its charm ravishes the hearts (of the devotees) !
In the form of *Icons*, He is most easy to worship !
That form makes the beholder, a willing bondsman !
It is ever a fresh source of delight and cause of praise !
That itself would wipe away all sins !
—Thus exclaims the Sage in his third century.

(*Note* : Compare Sloka 44 of the *Tatparya Ratnavali*)

श्रियः कान्तोऽनन्तः शुभतनुविशिष्टः फलमसौ
फलावाप्तेः हेतुः स्वयमिति च निर्द्धार्य शतकैः ।
इदानीं बुद्धिस्थ क्रमत इह युत्तया मुनिवरः
फलत्वं तस्यैव द्रढयति तदन्येषु विमुखः ॥ ९ ॥

Sloka: 9

Sequence of thought in the first four centuries :

The Sage has expounded in the first three centuries of his hymns that the Lord, Consort of *Sri*, with glorious and beneficent attributes manifold, and with a charming personality, is both the means and the goal, for all ; believing that this would have been firmly grasped in the mind of his listeners, reiterates in the fourth century, that Lord is the great Fruit of our endeavours ; indeed, the Sage is indifferent to all else !

स्थिरैश्वर्यं तुर्यें सहजबहुभोग्यं निरविशत्
मिथः श्लिष्टं क्लेशावह सहित तुल्यं निजजनम् ।
कृतार्थीकुर्वन्तं प्रणयिभिषजं सद्बहुगुणं
स्वहेयस्वापेक्ष्यं स्वमतफलमुच्चैः स्ववगतम् ॥ १० ॥

Sloka : 10

The Import of the Fourth Century :

In this century, *Satakopa* proclaims the Supremacy of the Lord, by pointing to the following attributes :— His imperishable riches, being the natural repository of all things truly enjoyable, which by association with Him, become the cause of pain, during separation from Him ; His fulfilling the desires of His devotees ; His being the physician to all those that cherish Him; His being the store-house of all beneficent qualites (ready to pour out in a flood) ; His preventing the devotees from hankering after joys that He does not approve, He Himself being all the ends of life ; in short, His being the Fount of Bliss infinite !

(*Note*: Compare Sloka 58 of the *Tatparya Ratnavali*.)

उपायत्वं यत्तत्प्रथमशतकेऽभाव्यत विभोः
अनन्योपायस्तद्द्रढयति परं पञ्चम मुखैः ।
निरीहः तत्रादौ निरवधिकनिर्हेतुक दया-
सरित्स्रोतः पद्मं शरणयति नाथस्य चरणम् ॥ ११ ॥

Sloka : 11

Sequence of thought in the ten centuries :

The Sage (*Satakopa*) declared well in the first century that the Lord Himself was the Means of salvation for us. This aspect is reiterated and established securely in the 5th to 10th centuries; In the beginning, he expounds that the Lord Himself is the bestower of the Bliss Supernal. Then the Sage seeks refuge in the Feet of the Lord, blossoming like a Lotus in the stream of the Lord's compassion, flowing boundless, and of its own volition.

(*Note* : Compare Sloka 6 of the *Tatparya Ratnavali.*)

दयानिघ्नं भक्तैरघविमथनं प्रेमजनकं
जगद्रक्षादीक्षं स्मृतिजुषमहंभाव विषयम् ।
शरण्यं दीनानां स्वरसकृत दास्याभ्युपगमं
प्रचख्यौ तं प्राप्तं प्रशकनकृतं पञ्चमशते ॥ १२ ॥

Sloka : 12

The import of the 5th century:

In this century, the Sage recounts his personal experience of the Lord :—

He is the Fount of infinite compassion ;

even His devotees rid us of all sin ;
He generates in us great love for Himself ;
He the devoted protector of the worlds, lets us cherish in our memory *consciously*, His glorious Form, delighting all our senses ;
He is the only sure Refuge to the lowly and the lost ;
His service is ever a source of delight to His votaries ;
He is near us, here and there, easy to adore ;
when our mind and heart flag, He revives them !

(*Note* : Compare Sloka 69 of the *Tatparya Ratnavali*)

अनाद्यानन्तस्वरसकरुणा कन्दजनितः ।
प्रणेतुर्व्यापारः प्रपदनविपाकार्ह उदितः ।
तमाचार्योपज्ञं चिरविरहितस्वात्मघटन-
स्फुरच्छक्तिं षष्ठे मुनिरशरणो याति शरणम् ॥ १३ ॥

Sloka : 13

Sequence of thought in the 5th and 6th centuries

In the fith century, the Sage declared that the Lord, without a beginning or end, out of His own compassion, generates in His votaries, the taste for relishing Him, and leads them to the path of *surrender*. Realising that Lord has the power to gather unto Himself the devotee long separated from Him, through the Grace of the *Acharya, Satakopa*, who has no other Refuge, surrenders himself to the Lord;- this is affirmed in the 6th century.

गुरुद्वारोपेयंस्वयमभिगतं वैरिघटकं
चरित्रैः कर्षन्तं परविघटनं स्वान्वितहरम् ।
निदानं धृत्यादेर्धटकवशभूतिद्व(य)मगात्
अनर्हद्वैघटयं त्वविकलशरण्यस्थितिमिह ॥ १४ ॥

Sloka : 14

The import of the 6th century

Through the grace of the Acharyas, the Lord will come to us of His own accord ;
He is the great reconciler of all things opposite ;
The stories of His marvellous acts charm the hearts of His devotees, tear them away from their kith and kin, and make them lose the sense of "I" and "Mine" ;
When our heart flags, He infuses zeal and courage ;
He is the Lord of *Vaikunta* and all other worlds, beside ;
He routs out all sense of unworthiness !
Possessing infinite gracious attributes, He is worthy of our Surrender and easily accessible too !
This is the gist of the sixth century.

(*Note :* Compare Sloka 80 of the *Tatparya Ratnavali*)

तद्धेवं षष्टान्तं विहित सविशेष प्रपदनः
फलालाभात् खिन्नः त्वरितहृदयः सप्तमशते ।
अनिष्टोपन्यासप्रभृभिरनिष्टप्रशमने
स्वतः सिध्यच्छीलं प्रभुमभिमुखं संमुखयति ॥ १५ ॥

Sloka : 15

Sequence of thought in the 6th and 7th centuries :

Though *Satakopa* surrendered himself to the Lord in the proper way (as stated in the 6th century), yet, His grace eluded him ;

The Sage felt very miserable at this and pined for union with the Lord ; recounting all the unhappiness crowding upon him, he prays to the Lord to look on him with compassion (in the 7th century of his hymns).

सहन् शाठ्याशङ्कामुपशमितगर्हः प्रकटयन्
स्वगोप्तृत्वं गुप्तिक्रममखिलजन्तुप्रणयिताम् ।
श्रिताक्रन्दच्छेत्ता स्मरणविशदश्चित्रविभवः
स्तुतौ युञ्जन् स्तोतृव्यसनजिददर्शि प्रभुरिह ॥ १६ ॥

Sloka : 16

The import of the 7th century :

The Lord is all-suffering ; He doesn't mind the doubt of desertion in His devotees; He quietens their rising rancour ; He not only manifests His protection, but clarifies also the why and the how of it ; forsooth, He desires the conscious love of His votaries !
He wouldn't endure the distressing call of the faithful ;
He would rather give no chance for it !
The Lord of wondrous glory, visions Himself clear to the mind's eye of His adorers !

He Himself impels His devotees to utter words of praise, so as to remove all their sins (and misery too)!

This is the gist of the 7th century.

(*Note*: Compare Sloka 91 of the *Tatparya Ratnavali*)

अथानिष्टां पुंसां स्वयमुपजिहीर्षन्नपि विभुः
तदिच्छां बाह्येषु प्रशमयिषुकामः क्रमवशात् ।
निजेच्छासंसिद्धित्रिविधचिदचिद्वस्तुवितति-
श्रितेच्छावैचित्रीवश इति वदत्यष्टमशते ॥ १७ ॥

Sloka : 17

Sequence of thought in the 7th and 8th centuries :

The Lord drives away the sorrows of His votaries, and step by step, weans them away from attachment to external objects–This was the burden of the songs in the 7th century. In the next century, the Sage declares that out of His own volition, the Lord directs the three-fold non-sentient things and the three-fold sentient beings as well, and subjeets Himself in diverse ways to the wishes of His devotees.

दिदृक्षायां दृश्यः प्रभुरगणि निस्सङ्गसुलभः
स्वविश्लेषैकं च श्रितहितपौष्कल्यविभवः ।
अपेक्षासापेक्ष स्ववितरण सज्जो हृदि रतः
स्वदास्यां तन्निष्ठां तदवधिमपीह प्रकटयन् ॥ १८ ॥

Sloka : 18

The import of the 8th century:

This is the Sage's exposition here :—
"The Lord appears before those that desire to behold Him;
Easy of access is He to those that have cut asunder the allures of this world ;
He is ever sweet unto the devotees, even when they pine away alone ;
His riches immeasurable are at the disposal of His votaries ;
Awaiting only the excuse of a call from His adorers, He keeps Himself ready to offer Himself unto them ;
Seated in their hearts, He is gushing with love ;
He makes clear unto them, their true function to be steadfast in His servtce, culminating in service to all devotees.

(*Note* : Compare Sloka 102 of the *Tatparya Ratnavali*)

अभीष्टं विश्वस्मिन्विषमफलकाङ्क्षिण्यविषमं ।
प्रयच्छन्तं दृष्ट्वा परमपुरुषार्थैक रसिकः ।
निरस्तान्यापेक्षो निखिलजगदीशस्य नवमे
निदानं सिद्धीनां निरुपधिसुहृत्त्वं गणयति ॥ १९ ॥

Sloka : 19

Sequence of thought in the 8th and 9th centuries :

Though the Lord offered all the pleasures that the common folk hankered after, the Sage found his natural and supreme delight, only in service to the

Lord. After setting out this experience in the 8th century, the Sage declares in the 9th century, that the Lord of all the Universe Himself is the primary cause for the fruition of all our efforts. He being the great Friend, of His own volition.

अभाव्येको बन्धुश्चिरकृतदयः शीलजलधिः
स्वसम्बन्धात् गोप्ता स्वगुणगरिमस्मारणपरः ।
अशक्योविस्मर्तुं घटकमुखविस्रम्भविषयान्
समुज्ज्ञानीः सिद्धयुन्मुखसमय इच्छन्नवसरः ॥ २० ॥

Sloka : 20

The import of the 9th century,

The gist of the 9th century is as follows :—
The sole true kinsman for all ; of steadfast compassion ;
the ocean of all noble qualities ; the Lord of all ;
inseparably bound with the *Jivas* ; ever their protector !
making them remember oft His greatness and graciousness,
though really unforgettable ; who is attainable through
the grace and mediation of the *Acharyas* ; who is ever
held in embrace close, by *Lakshmi* ;
—this Lord awaits the opportuue moment to lead us to our goal of Bliss !

(*Note*: Compare Sloka 113 of the *Tatparya Ratnavali*)

उदन्तैरित्येवं निरुपधिकसौहार्दपिशुनैः
उदन्यामुद्वेलां उपजनितवन्तं निजपदे ।
त्रिवर्गातिक्रान्तस्थिरनगरघण्टापथगतेः
सहायीकुर्वाणः चरमशतके विन्दति मुनिः ॥ २१ ॥

Sloka : 21

Sequence of thought in the 9th and 10th centuries :

Having set out in the 9th century, that the Lord through His beneficient acts evidencing His great and voluntary love for the devotees, generates in them overwhelming devotion unto His feet, the Sage affirms in the last century, that the Lord is also the guide on the onward path to *Sri Vaikunta*, the abode of everlasting Bliss, beyond the three common ends of life.

गतिं व्यध्वक्लेशच्छिदमपद शङ्कास्पदरसं
भजद्भिः सुप्रापं विविधभजनप्रक्रियमिह ।
फले तीव्रोद्योगं स्वविषयकृतात्यादरमगात्
यदृच्छातुष्टं सत्सरणिमपुनर्जन्मसयुजम् ॥ २२ ॥

Sloka : 22

The Import of the 10th Century :

The Lord, the Refuge of all, the dispeller of all mischance, is sometimes doubted without cause, by His devotees—perhaps, he finds delight in provoking this feeling ; He is easily acsessible to the votaries by diverse means ; He is very anxious to bring to

fruition the wishes of His adorers, to whom He is attached without sufficient cause; He leads them to the good path of Liberation and finally takes them unto Himself, beyond the pale of birth ahd death—Thus saith *Satakopa* in his last century.

(*Note*: Compare Sloka 124 of the *Tatparya Ratnavali*)

परं प्राप्यं पश्यन् परिचरणहेतुं विगणयन्
परिष्कुर्वन्नाज्ञां अनितरशरण्यः शरणयन् ।
अनिष्टप्रध्वंसप्रभृतिषु निदानं च कथयन्
मुहुर्देवं लक्ष्म्यासहितमिह भेजे मुनिवरः ॥ २३ ॥

Sloka : 23

The experience of Nammalvar :

The great Sage realised that *Sriman Narayana* is the final goal of attainment, and hence worthy of our service ; then he explained clearly the Lord's commandments ; next, having no other refuge, he sought the Lord's grace, oft reiterating that He is the primary cause for wiping out our misery and conferring benefactions—Finally, he himself attained unto the Lord, ever in union with *Lakshmi*.

(*Note*: Compare Slokas 125, 126 and 127 of the *Tatparya Ratnavali)*.

पुरा शोकः श्लोकोऽभवदिति नयादित्युपनिषत्
मुनेः पुण्यश्लोकादजनि परभक्तेःपरिणतिः ।
व्यपोह्य स्वं भावं हरिचरणसन्तानकलिकां
अविक्षत् योगी यस्तनुमतनुकारुण्यविवशः ॥ २४ ॥

Sloka : 24

The Genesis of Tiruvoimozhi :

Out of the surging pity (*soka*) of *Valmiki*, gushed forth *Slokas* (of the Ramayana), they say; likewise, out of the supreme devotion of the Sage (*Satakopa*) of hallowed glory, streamed this *Tamil Upanishad,* (called "Thiruvoimozhi"). This *Yogi* let himself be overwhelmed by the boundless compassion of the Lord, lost all thought of self, centered on Him, and in the end, attained the Lord's Feet, tender like the shoot of the Kalpaka Tree!

(*Note*: compare Slokas 126 and 130 of the *Tatparya Ratnavali)*.

सतामित्थं सारं द्रमिडनिगमस्यान्वकथयत्
बहूनां विद्यानां बहुमतिपदं वेङ्कटपतिः ।
दिशासौधश्रेणीदृढघटित जैत्रध्वजपटी-
परामर्शभ्रश्यत्प्रतिमतनिराबाधनिगमः ॥ २५ ॥

Sloka : 25

The Epilogue :

For the benefit of the righteous, this work summarising the import of the *Tamil Veda-(Dramidopanishad Sara:*) has been composed by *Venkatapathi* well-versed in many a branch of learning, and held in great esteem on this account. The banners of his victory (over other disputants and poets) fly aloft from the rows of high mansions in every quarter; their swelling movement shatters all antagonistic

philosophies; thus he has helped to keep intact the glory of the *Vedas*, pure and undefiled!

(*Note*: Compare Slokas 129 and 130 of the *Tatparya Ratnavali*)

मनुव्यासप्राचेतसपरिषदर्हा क्वचिदियं
सुधासिक्तासूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-
परिभ्रान्तापङ्गोरुपरियदि गङ्गा निपतति ॥ २६ ॥

Sloka : 26

This fair composition, drenched in nectar, is fit to be heard in an assembly of the great sages, *Manu, Vyasa* and *Valmiki*; but it has set store by, and itself sought for its source and flow, a simple man (viz. the author). This is his great good fortune! At twilight, in the matted tresses of the dancing *Nataraja,* broad like the *Vindhya* mountain, the waters of the *Ganga* are whirled back and forth ; if then, that stream chances to fall on the head of a lame man somewhere, and flow onward, who could prevent it?

(*Note* : This Sloka appears in the *Subhashitha Neevi* also—(Sloka 133)—First publication of the Vedanta Desika Research Society, Madras (1972).

कवितार्किकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

Sloka : 15

Sequence of thought in the 6th and 7th centuries :

Though *Satakopa* surrendered himself to the Lord in the proper way (as stated in the 6th century), yet, His grace eluded him ;

The Sage felt very miserable at this and pined for union with the Lord ; recounting all the unhappiness crowding upon him, he prays to the Lord to look on him with compassion (in the 7th century of his hymns).

सहन् शाठ्याशङ्कामुपशमितगर्हः प्रकटयन्
स्वगोप्तृत्वं गुप्तिक्रममखिलजन्तुप्रणयिताम् ।
श्रिताक्रन्दच्छेत्ता स्मरणविशदश्चित्रविभवः
स्तुतौ युञ्जन् स्तोतृव्यसनजिददर्शि प्रभुरिह ॥ १६ ॥

Sloka : 16

The import of the 7th century :

The Lord is all-suffering ; He doesn't mind the doubt of desertion in His devotees; He quietens their rising rancour ; He not only manifests His protection, but clarifies also the why and the how of it ; forsooth, He desires the conscious love of His votaries !

He wouldn't endure the distressing call of the faithful ;
He would rather give no chance for it !
The Lord of wondrous glory, visions Himself clear to the mind's eye of His adorers !

He Himself impels His devotees to utter words of
praise, so as to remove all their sins (and misery
too) !

This is the gist of the 7th century.

(*Note*: Compare Sloka 91 of the *Tatparya Ratnavali*)

अथानिष्टां पुंसां स्वयमुपजिहीर्षन्नपि विभुः
तदिच्छां बाह्येषु प्रशमयिषुकामः क्रमवशात् ।
निजेच्छासंसिद्धित्रिविधचिदचिद्वस्तुविततिः-
श्रितेच्छावैचित्रीवश इति वदत्यष्टमशते ॥ १७ ॥

Sloka : 17

Sequence of thought in the 7th and 8th centuries :

The Lord drives away the sorrows of His votaries, and step by step, weans them away from attachment to external objects–This was the burden of the songs in the 7th century. In the next century, the Sage declares that out of His own volition, the Lord directs the three-fold non-sentient things and the three-fold sentient beings as well, and subjeets Himself in diverse ways to the wishes of His devotees.

दिदृक्षायां दृश्यः प्रभुरगणि निस्सङ्गसुलभः
स्वविश्लेषैकं च श्रितहितपौष्कल्यविभवः ।
अपेक्षासापेक्ष स्ववितरण सज्जो हृदि रतः
स्वदास्यां तन्निष्ठां तदवधिमपीह प्रकटयन् ॥ १८ ॥

Sloka : 18

The import of the 8th century:

This is the Sage's exposition here :—
"The Lord appears before those that desire to behold Him ;
Easy of access is He to those that have cut asunder the allures of this world ;
He is ever sweet unto the devotees, even when they pine away alone ;
His riches immeasurable are at the disposal of His votaries ;
Awaiting only the excuse of a call from His adorers,
He keeps Himself ready to offer Himself unto them ;
Seated in their hearts, He is gushing with love ;
He makes clear unto them, their true function to be steadfast in His servtce, culminating in service to all devotees.

(*Note* : Compare Sloka 102 of the *Tatparya Ratnavali*)

अभीष्टं विश्वस्मिन्विषमफलकाङ्क्षण्यविषमं ।
प्रयच्छन्तं दृष्ट्वा परमपुरुषार्थैक रसिकः ।
निरस्तान्यापेक्षो निखिलजगदीशस्य नवमे
निदानं सिद्धीनां निरुपधिसुहृत्त्वं गणयति ॥ १९ ॥

Sloka : 19

Sequence of thought in the 8th and 9th centuries :

Though the Lord offered all the pleasures that the common folk hankered after, the Sage found his natural and supreme delight, only in service to the

Lord. After setting out this experience in the 8th century, the Sage declares in the 9th century, that the Lord of all the Universe Himself is the primary cause for the fruition of all our efforts. He being the great Friend, of His own volition.

अभाव्येको बन्धुश्चिरकृतदयः शीलजलधिः
स्वसम्बन्धात् गोप्ता स्वगुणगरिमस्मारणपरः ।
अशक्योविस्मर्तुं घटकमुखविस्रम्भविषयान्
समुज्ञानीः सिद्ध्युन्मुखसमय इच्छन्नवसरः ॥ २० ॥

Sloka : 20

The import of the 9th century,

The gist of the 9th century is as follows :—
The sole true kinsman for all ; of steadfast compassion ;
the ocean of all noble qualities ; the Lord of all ;
inseparably bound with the *Jivas* ; ever their protector !
making them remember oft His greatness and graciousness,
though really unforgettable ; who is attainable through
the grace and mediation of the *Acharyas* ; who is ever
held in embrace close, by *Lakshmi* ;
—this Lord awaits the opportuue moment to lead us to our goal of Bliss !

(Note: Compare Sloka 113 of the *Tatparya Ratnavali)*

उदन्तैरित्येवं निरुपधिकसौहार्दपिशुनैः
उदन्यामुद्वेलां उपजनितवन्तं निजपदे ।
त्रिवर्गातिक्रान्तस्थिरनगरघण्टापथगतेः
सहायीकुर्वाणः चरमशतके विन्दति मुनिः ॥ २१ ॥

Sloka : 21

Sequence of thought in the 9th and 10th centuries :

Having set out in the 9th century, that the Lord through His beneficient acts evidencing His great and voluntary love for the devotees, generates in them overwhelming devotion unto His feet, the Sage affirms in the last century, that the Lord is also the guide on the onward path to *Sri Vaikunta*, the abode of everlasting Bliss, beyond the three common ends of life.

गतिं व्यध्वक्लेशच्छिदमपद शङ्कास्पदरसं
भजद्भिः सुप्रापं विविधभजनप्रक्रियमिह ।
फले तीव्रोद्योगं स्वविषयकृतात्यादरमगात्
यदृच्छातुष्टं सत्सरणिमपुनर्जन्मसयुजम् ॥ २२ ॥

Sloka : 22

The Import of the 10th Century :

The Lord, the Refuge of all, the dispeller of all mischance, is sometimes doubted without cause, by His devotees—perhaps, he finds delight in provoking this feeling ; He is easily acsessible to the votaries by diverse means ; He is very anxious to bring to

fruition the wishes of His adorers, to whom He is attached without sufficient cause; He leads them to the good path of Liberation and finally takes them unto Himself, beyond the pale of birth ahd death—Thus saith *Satakopa* in his last century.

(*Note*: Compare Sloka 124 of the *Tatparya Ratnavali*)

परं प्राप्यं पश्यन् परिचरणहेतुं विगणयन्
परिष्कुर्वन्नाज्ञां अनितरशरण्यः शरणयन् ।
अनिष्टप्रध्वंसप्रभृतिषु निदानं च कथयन्
मुहुर्देवं लक्ष्म्यासहितमिह भेजे मुनिवरः ॥ २३ ॥

Sloka : 23

The experience of Nammalvar :

The great Sage realised that *Sriman Narayana* is the final goal of attainment, and hence worthy of our service ; then he explained clearly the Lord's commandments ; next, having no other refuge, he sought the Lord's grace, oft reiterating that He is the primary cause for wiping out our misery and conferring benefactions—Finally, he himself attained unto the Lord, ever in union with *Lakshmi*.

(*Note*: Compare Slokas 125, 126 and 127 of the *Tatparya Ratnavali)*.

पुरा शोकः श्लोकोऽभवदिति नयादित्युपनिषत्
मुनेः पुण्यश्लोकादजनि परभक्तेःपरिणतिः ।
व्यपोह्य स्वं भावं हरिचरणसन्तानकलिकां
अविक्षत् योगी यस्तनुमतनुकारुण्यविवशः ॥ २४ ॥

Sloka : 24

The Genesis of Tiruvoimozhi :

Out of the surging pity (*soka*) of *Valmiki*, gushed forth *Slokas* (of the Ramayana), they say; likewise, out of the supreme devotion of the Sage (*Satakopa*) of hallowed glory, streamed this *Tamil Upanishad*, (called "Thiruvoimozhi"). This *Yogi* let himself be overwhelmed by the boundless compassion of the Lord, lost all thought of self, centered on Him, and in the end, attained the Lord's Feet, tender like the shoot of the Kalpaka Tree!

(*Note*: compare Slokas 126 and 130 of the *Tatparya Ratnavali)*.

सतामित्थं सारं द्रमिडनिगमस्यान्वकथयत्
बहूनां विद्यानां बहुमतिपदं वेङ्कटपतिः ।
दिशासौधश्रेणीदृढघटित जैत्रध्वजपटी-
परामर्शभ्रश्यत्प्रतिमतनिराबाधनिगमः ॥ २५ ॥

Sloka : 25

The Epilogue :

For the benefit of the righteous, this work summarising the import of the *Tamil Veda-(Dramidopanishad Sara:)* has been composed by *Venkatapathi* well-versed in many a branch of learning, and held in great esteem on this account. The banners of his victory (over other disputants and poets) fly aloft from the rows of high mansions in every quarter; their swelling movement shatters all antagonistic

philosophies; thus he has helped to keep intact the glory of the *Vedas*, pure and undefiled!

(*Note*: Compare Slokas 129 and 130 of the *Tatparya Ratnavali*)

मनुव्यासप्राचेतसपरिषदर्हा कचिदियं
सुधासिक्तासूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-
परिभ्रान्तापङ्गोरुपरियदि गङ्गा निपतति ॥ २६ ॥

Sloka : 26

This fair composition, drenched in nectar, is fit to be heard in an assembly of the great sages, *Manu, Vyasa* and *Valmiki*; but it has set store by, and itself sought for its source and flow, a simple man (viz. the author). This is his great good fortune! At twilight, in the matted tresses of the dancing *Nataraja*, broad like the *Vindhya* mountain, the waters of the *Ganga* are whirled back and forth ; if then, that stream chances to fall on the head of a lame man somewhere, and flow onward, who could prevent it?

(*Note* : This Sloka appears in the *Subhashitha Neevi* also—(Sloka 133)—First publication of the Vedanta Desika Research Society, Madras (1972).

कविताकिंकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

APPENDIX

BRIDAL MYSTICISM – NAMMAZHVAR

By Prof. P. N. SRINIVASACHARI
Principal of Pachiappa's College, Madras.

Nammazhvar, the super-mystic of Sri Vaishnavism, was a born philosopher-saint. He was, however, so much enchanted by the bewitching Beauty of Sri Krishna that be became a bridal mystic. It was a change in spite of himself from the contemplation on the Transcendental Bliss beyond and the immanence of the Indwelling Self, the super-essence or *Brahmasvarupa* to the love of the Incarnational Beauty and the Gopi-like God-intoxication of *Krishnaprema*. From *Brahmajnana* of the philosopher to *atmamohana* or *prema* of the feminine mystic is a transition from introspection to intense emotional expression without giving up the philosophic background. The Azhvar *nayika* drawn by the personal Beauty of the *avatar* and *arca* longs for the embrace of Divine love (*bahya samslesa*) and her *prema* in its intensity becomes an infatuation or *bhrama*. Aesthetic mysticism has its own charm owing to the artistic blending of spirituality and sensuousness or the soul and form of love.

Bhagavat kama as bridal love is different in kind from *visaya kama* as *kama* is really no middle term between the two· *Srngararasa* or erotic joy is contrasted with *Brahmarasa* or the bliss of Brahman. The Azhvar *nayika* is free from the taint of *kama* and carnality. But owing to her aesthetic bent of mind as a poet mystic, she is specially susceptible even te the physical attractions of the Divine Enchanter, Sri Krishna,whose sole artful design is to ravish the soul out of every trance of fleshly feeling. As *Manmatha Manmatha*, He outeros Eros himself by His Beauty and does not merely suppress him physically as the ascetic *Madana Dahana*. It is in this context of poetic philosophy that the bridal mysticism of Nammazhvar with his mystic instinct for the receptivity, responsiveness and mutualness of

feminine love is to be understood and it is distinguishable from the merely poetic or philosophic experiences of other mystics.

Tiruvaimozhi is the spiritual outpouring of Nammazhvar and is a song of songs, as it is, as the Azhvar himself says, sung by God Himself through His mode as both the poet and poetry (VII. 9). Supersensuous beauty is invested with a name and form which appeal to the heart and give it more delight than dialectic thinking on the nameless and formless One Beyond. With his *jnana* as Divine wisdom and *prema* or *bhakti* transformed into God-intoxication, he is seized with a desire to contact Him even physically as Love concretised in *arca* as the reservoir of Divinity.

Gifted with the highest imaginative art of lyric poesy, the Azhvar *nayika* is blessed with the Beatific vision of the Beloved and he sees Him face to face (*bahya samslesa*) and is filled with rapture. He is immersed in the sea of delight and the whole soul and its overt sensation and form melt into the orison of love. The sense of separateness is the joy of the unitive life. *Samslesa* is the life of the Lover in the love of the beloved. The *Mayin* as the soul Enchanter enters into the inner being of the beloved and enjoys it as ever-creative Aravamudu (V. viii. 10) and the orison of union is ineffable and fecunditive. The Tamil word '*aravamadu*' is significant and sweet and is unique in mysticl anguage. While sense enjoyment is exciting and exhausting, Aravamudu, the joy of Divine contact, expresses the inexpressible joy which is satisfaction without satiety (II. iii. 1). The bride feels that it is sweeter than honey and ambrosia (I. vi. 6) and that it cannot be measured hedonistically (II. vi. 8) and yet she seeks to describe the boundless joy in which she is immersed; eternity is contracted and crowded into a moment. In V. 10, the Azhvar *nayika* revels in the *maya* of *Krishnalila* in Brindavan when *kalvan* as the Divine cowherd boy with the flute in His rosy lips steals butter, shares it with His mates, and is enchained by the mother for His thievish pranks; He draws it merrily from place to place

and then enacts other miracles of love. The thought of His accessibility or *saulabhya* (I. iii. 1) transports the Azhvar and he is lost in a trance lasting for six months. VII. 7 expresses in moving terms his gratitude for this act of grace, by which the *Mayan* in his own cunning way stole away his heart. Even dissembling love is accepted as true devotion (V. 1). The gift of grace makes him forget his self. Love is reciprocal and reversible; it is give and take, self-gift and self-fulfilment. All that Love is and has, He gives and all that the beloved is and has, she gives. He is her soul and she is His soul (IV. iii. 8); her self-feeling is swallowed up in the gift and is enriched. The unitive joy of *samslesa* exceeds all hedonistic joys even of *svarga* and the peace of *kaivalya* which passes understanding. It cannot be defined or divided as it is one increasing Divine deliciousness in which what are actually enjoyed, recollected and anticipated are fused into one indivisible intuition; then thought is dissolved in enjoyment. It transcends the imperfect joys of prayer and praise due to the faith in God as the Father in Heaven or Providence who gives us food and provides for our earthly wants or *artha*. In *samslesa*, there is no commerce with God or fear of hell as it is communion with the Inner Immortal Self of the self.

The joys ot *bahya samslesa* with its visions and voices are only an intimation of eternal bliss ond are not therefore enduring. But the *Mayin* as the maker of souls seeks to turn the Azhvar's vision inward by playing the game of hide and seek. *Vislesa* is spiritual as it is a process of negation by fulfilment in which *Bhagavat kama* is purified by *vairagya* or by freeing the mind from every trace of *kama*. Gopi-love was purified in this way when the Divine Love left the Gopis and sent word from Mathura that true love is spiritual and inward and not the *bahya* love of physical beauty. Infatuation with Krishna *vigraha* is no doubt irresistible, but is not essential to true love or *antaranga bhakti* which alone has eternal value. The Azhvar *nayika* was mad after the beauty of arca though she knew that Divinity is also Indwelling Love and is eternal in

and beyond the temporal. The *vislesa* mood is designed to draw the Azhvar from the plane of *lila* to that of the eternal or the *nitya* in the school of suffering love. The agonies of separation described by him in *Tiruvaimozhi* and *Tiruviruttam* have a moving power rarely met with, even in Hindu bridal mysticism including that of Andal and Tirumangai Azhvar and it has its own devotional and philosophic value.

In vislesa, the joy of orison or union is swept away abruptly and is followed by the woes of divine withdrawal and separation. While samslesa is the spring-time of love, vislesa is the desolation of winter. It is the period of privation, blankness and despair. It may be psychologically analysed in general as the ascending stages of distress, depression, despondency and defiance with their own bodily expression and the psychic manifestation of thought, feeling and will and it is more varied and richer than that of Tirumangai Azhvar. The colour and glow of life with its graces fade away; life becomes dark and dreary. The body loses its weight and becomes a dead weight and the bracelets slip down. She spends sleepless days and nights and tears flow down the cheeks in torrential profusion (VII. ii. 1). There is tremor with trembling all over the body. Even the mind and the sense organs pine away (III. 8), she sighs and sobs, weeps and wails, groans and cries in utter anguish. The limbs cease to function followed by fainting and unconsciousness and the body remains like a log of wood. Oppressed by the *thought* of separateness or the divided life, her mind is plunged in gloom and is emptied of all content. This results in the *feeling* of utter distress and agony. The *will* is completely paralysed and it becomes passive, impotent and inert. Spiritual distress is more intense than what is expressed through the mind-body as it is soul-sickness leading to soul-torture. The Azhvar is overpowered by the sense of unworthiness and sinfulness which ends in remorse and prayer for forgiveness. By utter self-naughting and with the feeling of her nothingness, she surrenders herself to His mercy. The Mayan could not resist the Azhvar's call of love and claim for

reunion and in the samslesa that followed each rushed into the arms of the other and was lost in ecstasy. The Azhvar nayika was again lost in the moha of bahya samslesa and the Mayan suddenly disappeared. The distress due to vislesa this time deepened into depression bordering on despondency. The anguish due to abandonment shook the soul to its very depths and the dark night set in. The shades of night fell fast and it was wrapped in utter darkness and all persons sank into sleep. The cows returned home, but there was no Cowherd. The bride alone was awake in the awful night bemoaning her forlorn condition. In her desperation she thought of suicide like Sita (V. iv. 3.) and then recollected that she had no life or will of her own as the Lord alone was her life and sustenance. Kannan is the only food, drink and delight of the soul (VI. 7) but her sou - hunger and thirst are not satisfied by the cunning Krishna. The *maya* or the game of hide and seek can be known only by knowing the *Mayin* or the player of the game (VII. v. 9). He is a thief who has stolen away her heart (II. 4) but the cruel and callous Krishna cannot escape the irresistible call of love (II. 6). The tormenter is, however, elusive as usual and the *nayika* unable to give vent to her state of torment, portrays the tragedy of love's labour lost dramatically in the guise of the mother and messengers. In the words of the mother she sighs for Him day and night (IV. ii. 9). She has lost her colour and glow (VI. 6). Her friends report to the mother the details of her God - intoxication (VI. 8). Her heart melts like wax and lac (II. iv. 4). In her Divine madness, she embraces burning wind and fire thinking they are *Param-jyotis* and seeks the sea as her blue-coloured Love (IV. iv. 3). The mother in the mood of a medical materialist thinks that her madness is due to hysteria or possession by evil spirits (IV. 6) and seeks to remedy the disease by propitiating them with the offer of flesh and toddy. But Divine possession is not possession by evil spirits as there is really no middle term between the two. Spiritual malady can only be spiritually cured. She asks the mother to see with her eyes (V. v. 2). She sends messages of her forlorn state to the Beloved through the cloud and birds

like the swan and the cuckoo. The sky has His blue colour. The bee drinks the Divine ambrosia. The cuckoo coos and woos Him. The parrot repeats His name. The skylark soars towards Heaven. The cows run after the Cowherd. The swans are spotless like lilies. Nature itself shines in His light and reflects His glory. They are thus fit to plead for her and say that her sin is not so sinful as to forfeit His mercy (I. iv. 1) and that the maid is mad after the *Mayan* (VI. 1) and that her life is His (IV. 5). She seeks His forgiveness by absolute self-surrender to His feet (VI. x. 10). Even Nature shows her sympathy and the trees melt with pity (VI. v. 4). In her excessive God-intoxication she imitates Him with all his cosmic glory and sakti as Tirumurti (V. 6). When there is no response to her irrepressible and yearning love, the mood of the bride changes from despondency to defiance. She takes the offensive and resorts to the ultimatum of madal like Tirumangai Azhvar. She gives up modesty and fear of public opinion and openly denounces Him for His cruel desertion (V. 3). But her feminine love reasserts itself and the mood changes from reprisal to remorse and longing for reunion. Every trace of self-feeling or egoity is now uprooted. The nayaki is wearied of earthly life with its fleeting joys and woes; she spurns physical love as a perishing pleasure and a dream and longs for eternal bliss. She sends the message of her soaring love through the sky-lark to the Eternal One beyond and her longing knows no earthly measure. No honest God could resist such unearthly love, certainly not the Lord of mystic love who is more soul-hungry than the God-hungry Azhvar. At long last the two unite for ever and he is immersed in ecstasy. Even then the philosophic Azhvar feels that the ecstasy of union may be a mere hallucination (VIII. vii. 3). The doubt is dispelled by the experience of the bliss of Divine communion and the stability of union is assured (VIII. 9 and 10). The philosophic side of his mysticism is the spiritual quest of the atman beyond the mind-body for the Paramatman and union with Him.

SELECT OPINION

VISHVESHVARANAND INDOLOGICAL JOURNAL

HAMSASANDESA OF VEDANTA DESIKA, Sanskrit com. by MM Ranga Chariar, Notes and Tr. by N. V. Desika Chariar and Ranga Ayengar. Vedanta Desika Research Society, 7, Sarojini St., Madras-17, 1973. Pp. xvi, 280, li; Pl. 2. Rs. 30.

We had the occasion to review, in an earlier number ol this Journal, 10 (1972) 193-94, *Yamuna's Agamapramanya* published by the newly started Vedanta Desika Research Society, Madras. The Society has now started a Homage to Vedanta Desika's Series, with Desika's Subhashitanivi as its first number. We have before us the second number of the Series, being the Hamsasandesa of the savant. The plot of the poem is interposed in the Ramayana story in the context where the lovelorn Rama is waiting for the monkey hordes to march against Lanka to destroy Ravana and rescue Sita who is imprisoned there. Remembering Sita's threat to take her life, if succour did not reach her in a month and fearing possible longer delay, Rama sends a message of hope to Sita through a Hamsa (swan). Following Kalidasa's Meghaduta, Rama describes, in 110 verses couched in flowing mandakranta metre, the path to be taken by the swan and the means of recognising Sita in captivity and also indicates the message to be conveyed. The religious fervour, philosophic bent and geographical knowledge, not to speak of the poetic skill, of the author are apparent throughout the poem.

The present publication is a reprint of the well-known 1903 - Madras edition of the work which, besides the text, carried an elaborate Sanskrit commentary by a contemporary Sanskrit scholar, an Introduction, a prose Translation and Notes, both useful for College students, and a very eloquent English rendering in blank verse. The additions in the present

publication are a 'Preface to this new edition' by K. V. Soundararajan and 'A survey of Hamsa Sandesa' by A. V. Gopalachariar, both of which add to the utility of the edition. However, the 'Preface to this new edition' is no 'preface' at all. Rather, it is a literary criticism of the poem in depth, which can be appreciated only when one has read through the entire text and digested it with the help of the translation and much other reference material. For this reason, this piece would be enjoyed better if placed at the end of the volume, under an altered title.

The book is neatly printed and well got-up. It is to be hoped that with the collaboration of scholar-editors and the liberal patronage of the enlightened public, the Society will be enabled to fulfil its objective, viz., to give a new orientation to the study and popularisation of the works of Vedanta Desika.

K. V. SARMA